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SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARI AND ROMAN LETTERS THROUGHOUT,

BY

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ETC.

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P R E F A C E

T O T H E F I R S T E D I T I O N .

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flechia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudī, the Siddhānta-Kaumudī, the Sārasvatī Prakriyā, and the Mādhabīya-dhātu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vān* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mān* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar *, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *t* and *ū*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μᾶλλον ή μιμήσεται*, but I feel that I may say, यत्रे कृते यदि न सिद्धति कोऽत्र दोषः; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars *.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the Siddhânta-Kaumudî by Sîrî Târânâtha-tarkavâchaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ि* and *ु*. On page 136, l. 7, read शीवत् instead of स्त्रीवत्; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert न after विना, or join विनास्त्रीबोधकत्वं.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's* MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Fleccchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlvi.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgri*, which forms its Aorist by adding इषं *isham*, ईः *iḥ*, ईत् *it*. Here the simplest rule would be that final चूर्णि before इषं *isham* becomes रुर् (*Pāṇ.* vi. 1, 77). This, however, is prevented by another rule which requires that final चूर्णि should take Guṇa before इषं *isham* (*Pāṇ.* vii. 3, 84). This would give us अजागरिषं *ajāgar-isham*. But now comes another general rule (*Pāṇ.* vii. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i.e. अजागरिषं *ajāgdrisham*. Against this change, however, a new rule is cited (*Pāṇ.* vii. 3, 85), and this secures for जागृ *jāgri* a special exception from Vṛiddhi, and leaves its base again as जागर् *jāgar*. As soon as the base has been changed to जागर् *jāgar*, it falls under a new rule (*Pāṇ.* vii. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by *Pāṇ.* vii. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate ई *i*, like अजागरिषं *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short अ a, beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short अ a, beginning with a consonant and ending in र r, like जागर् jāgar, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base जागर् jāgar is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to जागृ jāgri a special exception from Vṛiddhi, and thereby establishing its Guna. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ jāgri should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिपेधो विकल्पनं ।
पुनवृद्धिनिपेधोऽतो यणपूर्वाः प्राप्तयो नव ॥

“Guna, Vṛiddhi, Guna, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharanīdhara, Kāśinātha, Tārānātha, still less from those of Professor Boehltingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sāyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Sārasvatī II. 25, 1, gives the Benedictive Ātmanepada चरीषीष varīshīṣṭa and स्तरीषीष starīshīṣṭa; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान् *agrayāna* to प्रयान् *prayāna*, this being necessarily प्रयाण् *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिनौ *svargakāminau*, वृषगामिनौ *vrishagāminau*, हरिकामणि *harikāmaṇi*, and हरिकामेण *harikāmena*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā - Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Unādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244–285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâtha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâtha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुन्सु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंसु *pumsu*. But in our own Sanskrit grammars we first have a general rule that स s is changed to श sh after any vowel except अ a and आ ā, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न् *n*, making it grammatically and physically possible for the स् *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स् *s* is radical, and would therefore not be liable to be changed into ष् *sh* after a vowel and Anusvâra (Pân. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pânini's grammar (as may be seen from my note appended to § 100) the rule on the change of स् *s* into ष् *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvâra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pânini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvâra, and if the सु *su* is the termination of the locative plural, the स् *s* would be sounded as ष् *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pânini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,

August, 1870.

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SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

¹ Sometimes represented in the Veda by **କୁ**, **କ**, **ଲ** (or *l*)

² Sometimes represented in the Veda by लह, लह, lh (or *lh*).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmans. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pân. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devandgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagdrâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâm?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Asoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. ii. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Sāṃskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmans, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Sāṃskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *sāṃskāras*; all these are called *sāṃskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Sāṃskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally ‘what has a source or type,’ this source or type (*prakṛiti*) being the *Sāṃskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of ‘the natural, original continuations of the old language (*bhdshā*)’ is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of ‘original and natural,’ a language so called would mean, as has been well shown by D'Alwis (An Introduction to Kachchāyana's Grammar, p. lxxxix), the original language, and *sāṃskṛita* would then have to be taken in the sense of ‘refined for literary purposes.’ This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.

Ex. ए, क, क् k; ख, ख् kh; ग, ग् g; घ, घ् gh; न, न् n, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

| | Hard, (tenues.) | Hard and aspirated, (tenues aspiratæ.) | Soft, (mediae.) | Soft and aspirated, (mediae aspiratæ.) | Nasals. | Liquids. | Sibilants. | Vowels, Short, Long. | Diphthongs. |
|---------------|--------------------|---|--------------------|---|---------|------------------|------------|-------------------------|-------------|
| 1. Gutturals, | क k | ख kh | ग g | ঘ gh | ঢ় n | ঝ h ² | ঢ় (ঢ়) | অ a আ á | ঞ e ঞ ai |
| 2. Palatals, | চ ch | ছ chh | জ j | ঝ jh | ঞ ñ | ঝ y | ঞ s | ই i ঈ i | ঞ e ঞ ai |
| 3. Linguals, | ত t | ঠ th | দ d | ঘ dh | ণ ñ | ঝ r | ঘ sh | ঞু?i ঞু?i | ঞো o ঞৌ au |
| 4. Dental, | ন t | ঘ th | দ d | ঘ dh | ণ n | ঝ l | ঘ s | ল় li (ল় ll) | ল় u ল় u |
| 5. Labials, | প p | ফ ph | ব b | ঘ bh | ম m | ঘ v ³ | ঘ (ঘ) | ৰ u র u | |

Unmodified Nasal or Anusvāra, • m or ॥ m.

Unmodified Sibilant or Visarga, : h.

¹ In the Veda ঢ় d and ঠ dh, if between two vowels, are in certain schools written ঠ ! and ঠ় ll.

² ঝ h is not properly a liquid, but a soft breathing.

³ ঘ v is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : h.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ल l, is merely a grammatical invention ; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvâmâliya*, the tongue-root sibilant, formed near the base of the tongue ; and *Upadhmâniya*, i. e. afflatus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrâkṛiti*, having the shape of the thunderbolt) and ☻ (called *Gajakumbhâkṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, I. 18 ; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ፻, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, : (dvi, two, vindu, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kâtantra as like the figure ፻ ፻ ; in the Tantrâbhidhâna as like two ፻ th's. (See Prinsep, Indian Antiquities, vol. I. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ n, ञ ñ, ण ñ, न n, म m, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (n by k, kh, g, gh ; ñ by ch, ckh, j, jh ; ñ by t, th, d, dh ; n by t, th, d, dh ; m by p, ph, b, bh,) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvâra. Thus we find

अंकिता instead of अङ्किता *aṅkitâ*.

अंचिता instead of अंचिता *aṅchitâ*. *aṅchitâ* applies

कुंडिता instead of कुण्डिता *kunditâ*.

नंदिता instead of नन्दिता *nanditâ*.

कंपिता instead of कम्पिता *kampitâ*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *aṅkitâ*, &c.

The same applies to final म m at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as म् m. अहं, I, is to be pronounced अहम् aham. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumāras final म् m in pausā may be pronounced as Anusvāra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829*, pp. 12 and 13. कौमारास्त्वसानेऽप्यनुस्वारमिच्छन्ति। अवसाने वा । अवसाने मकारस्यानुस्वारो भवति २३ । । देवं । देवम्॥ The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ्, लँ्, वँ्, or यं्, लं्, वं्, ि, ि, which are used to represent a final म् m, if followed by an initial य् y, ल् l, व् v, and modified by the pronunciation of these three semivowels. (Pāṇ. VIII. 4, 59.)

Thus instead of तं याति tam yāti we may write तस्याति tasyāti;

instead of तं लभते tam labhate we may write तस्यभते taś labhate;

instead of तं वहति tam vahati we may write तस्यहति taś vahati.

Or in composition,

संयानं samyānam or सस्यानं sayyānam;

संलभं saṁlabdham or सस्यभं sallabdham;

संवहति samvahati or सस्यहति saśvahati.

But never if the म् m stands in the body of a word, such as काम्यः kāmyaḥ; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ आरन् sam u āran, changed to सम्वारन् sam vāran.

§ 10. The only consonants which have no corresponding nasals are ट् r, श् ś, ष् sh, स् s, ह् h. A final म् m, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

तं रक्षति tam rakshati.

Or in composition, संरक्षति samrakshati.

तं शृणोति tam śriṇoti.

संशृणोति samśriṇoti.

तं घकारं tam shakāram.

संष्कीरति samśkīrhati.

तं सरति tam sarati.

संसरति samśarati.

तं हरति tam harati.

संहरति samharati.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-Āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरो, or in MS. Bodl. 382. मैदासो, i.e. महीदासी. In MS. Bodl. 382. Mahīdhara or Mahīdāsabhaṭṭa is said to have written the Sārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sivarājadhāni.)

Anusvâra are अ॒, प॒sh, स॒s, ह॒h. Thus अंशः *amśah*, धनूंषि *dhanūṁshi*, पशांसि *yaśāṁsi*, सिंहः *siṁhah*. Before the semivowels य् *y*, र् *r*, ल् *l*, व् *v*, the म् *m*, in the body of a word, is never changed into Anusvâra. Thus गम्यते *gamyate*, नम्बः *namrah*, अम्बः *amlah*. In शंयोः *śamyoḥ* (Rv. I. 43, 4, &c.) the *m* stands ‘padânte,’ but not in शास्यति *śāsyati*. (See § 9.)

§ 12. With the exception of *Jihvāmûliya* ख (tongue-root letter), *Upadh-mâṇīya* फ (to be breathed upon), *Anusvâra* म (after-sound), *Visarga* : ह (emission, see Taitt.-Brâhm. III. p. 23 a), and *Repha r* (burring), all letters are named in Sanskrit by adding *kâra* (making) to their sounds. Thus अ a is called अकारः *akārah*; क ka, ककारः *kakārah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, लू, (लृ), उ, ऊ, ए, ऐ, ओ, औ;

ा, ा, ि, ि, ऊ, ऊ, (लि), उ, ऊ, ए, ऐ, ओ, औ;

if they follow a consonant, they are written with the following signs—

-, ि, ि, ि, ि, (॒), ि, ि, ि, ि, ि.

ा, ा, ि, ि, ऊ, ऊ, (लि), उ, ऊ, ए, ऐ, ओ, औ.

There is one exception. If the vowel ऊ ri follows the consonant र् *r*, it retains its initial form, and the *r* is written over it. Ex. निरूप्तिः *nirṛ̥ptiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोऽग्र *goagra*, adj. preceded by cows, instead of गोऽग्र *go'gra* or गवाग्र *gavāgra*; गोऽश्वं *goaśvam*, cows and horses; प्रउग *praüga*, yoke; तितउ *titaiü*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short a. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except a, is pronounced without the inherent a. Thus

का *kā*, कि *ki*, की *kí*, कृ *kri*, कृति *kri*, क्लृ *kli*, (क्लृ *kli*), कु *ku*, कू *kú*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

The only peculiarity is that short ि *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of कि and की. (See Prinsep's Indian Antiquities, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virâma*, i. e. stoppage, which is marked by च. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kār̥tsnya* is written कार्त्स्न्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters : क + क = क्क kka ; न + द = न्द nda ; त + व = त्व tva ; स + ख = स्ख skha ; च + य = च्य chya ; प + त = प्त pta ; क + त = क्त kta ; क + त + व = क्त्व ktva ; क + त + य = क्त्य ktva.

§ 17. The र् r following a consonant is written by a short transverse stroke at the foot of the letter ; as क + र = क्र or क्रं kra ; ग + र = ग्र gra ; त + र = त्र or त्रं tra ; द + र = द्र dra ; प + द + र = प्र shtra.

The र् r preceding a consonant is written by a short vertical stroke placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्कं arka ; वर् + प + म = वर्ष्म varshma. This sign for र् r is placed to the right of any other marks at the top of the same letter. Ex. अर्कं arkam ; अर्केण arkena ; अर्केदू arkendū.

क् k followed by श sh is written ष्क or ष्क् ksha.

ज् j followed by न n̄ is written ज्न n̄na.

झ् jh is sometimes written झ् jh.

र् r followed by उ u and ऊ ū is written रु ru, रू rū.

द् d followed by उ u and ऊ ū is written दु du, दू dū.

श् ś, particularly in combination with other letters, is frequently written ष्ण.

Ex. षु śu ; षू śū ; ष्र̄ śra.

§ 18. The sign of *Virāma* (stoppage), which if placed at the foot of a consonant, shows that its inherent short a is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants : thus युङ्के instead of युङ्के yunkte.

§ 19. The proper use of the *Virāma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign I is used ; at the end of a verse, or of a longer sentence, the sign II.

§ 20. The sign s (*Avagraha* or *Arddhákára*) is used in most editions to mark the elision of an initial अ a, after a final ओ o or ए e. Ex. सोऽपि so'pi for सो अपि so api, i. e. सस अपि sas api ; तेऽपि te'pi for ते अपि te api.

List of Compound Consonants.

क्क k-ka, क्ख k-kha, क्च k-cha, क्त k-ta, क्त्व k-t-ya, क्त्वं k-t-ra, क्त्व्य k-t-r-ya, क्त्वं k-t-va, क्न k-na, क्ल्य k-n-ya, क्ल k-ma, क्ल k-ya, क्र or क्रं k-ra, क्ल्य or क्लं k-r-ya, क्लं k-la, क्ल k-va, क्ल्य k-v-ya, क्ष k-sha, क्ष्म k-sh-ma, क्ष्य k-sh-ya, क्ष्म k-sh-va ;—ख्य kh-ya, ख् kh-ra ;—ग्य g-ya, ग्र् g-ra, ग्र् g-r-ya ;—घ्य gh-na, घ्य gh-n-ya, घ्य gh-ma, घ्य gh-ya, घ् gh-ra ;—ঁ n-ka, ঁ n-k-ta, ঁ n-k-tya, ঁ n-k-ya,

ऋ *n-k-sha*, ॠ *n-k-sh-va*, ॠ *n-kha*, ॠ *n-kh-ya*, ॠ *n-ga*, ॠ *n-g-ya*, ॠ *n-gha*,
ॠ *n-gh-ya*, ॠ *n-gh-ra*, ॠ *n-ña*, ॠ *n-ma*, ॠ *n-ya*.

ऋ *ch-cha*, ॠ *ch-chha*, ॠ *ch-chh-ra*, ॠ *ch-ña*, ॠ *ch-ma*, ॠ *ch-ya*;—ॠ *chh-ya*,
ऋ *chh-ra*;—ॠ *j-ja*, ॠ *j-jha*, ॠ *j-ña*, ॠ *j-n-ya*, ॠ *j-ma*, ॠ *j-ya*, ॠ *j-ra*,
ॠ *j-va*;—ॠ *ñ-cha*, ॠ *ñ-ch-ma*, ॠ *ñ-ch-ya*, ॠ *ñ-chha*, ॠ *ñ-ja*, ॠ *ñ-ña*,
ॠ *ñ-ya*.

ऋ *t-ta*, ॠ *t-ya*;—ॠ *th-ya*, ॠ *th-ra*;—ॠ *d-ga*, ॠ *d-g-ya*, ॠ *d-gha*,
ॠ *d-gh-ra*, ॠ *d-ma*, ॠ *d-ya*;— *dh-ya*, *dh-ra*;— *n-ta*, *n-tha*,
 n-d-a, *n-d-ya*, *n-d-ra*, *n-d-r-ya*, *n-dha*, *n-na*, *n-ma*,
 n-ya, *n-va*.

ऋ *t-ka*, ॠ *t-k-ra*, ॠ *t-ta*, ॠ *t-t-ya*, ॠ *t-t-ra*, ॠ *t-t-va*, *t-tha*, *t-na*,
 t-n-ya, *t-pa*, *t-p-ra*, *t-ma*, *t-m-ya*, *t-ya*, or ऋ *t-ra*,
 t-r-ya, *t-va*, *t-sa*, *t-s-na*, *t-s-n-ya*, *t-s-ya*;— *th-ya*;—
 d-ga, *d-gha*, *d-gh-ra*, *d-da*, *d-d-ya*, *d-dha*, *d-dh-ya*, *d-na*,
 d-ba, *d-bha*, *d-bh-ya*, *d-ma*, *d-ya*, *d-ra*, *d-r-ya*, *d-va*,
 d-v-ya;— *dh-na*, *dh-n-ya*, *dh-ma*, *dh-ya*, *dh-ra*, *dh-r-ya*,
 dh-va;— *n-ta*, *n-t-ya*, *n-t-ra*, *n-d-a*, *n-d-ra*, *n-dha*,
 n-d-h-ra, *n-na*, *n-pa*, *n-p-ra*, *n-ma*, *n-ya*, *n-ra*, *n-sa*.

ऋ *p-ta*, *p-t-ya*, *p-na*, *p-pa*, *p-ma*, *p-ya*, *p-ra*, *p-la*,
 p-va, *p-sa*, *p-s-va*;— *b-gha*, *b-ja*, *b-da*, *b-dha*, *b-na*,
 b-ba, *b-bha*, *b-bh-ya*, *b-ya*, *b-ra*, *b-va*;— *bh-na*, *bh-ya*,
 bh-ra, *bh-va*;— *m-na*, *m-pa*, *m-p-ra*, *m-ba*, *m-bha*,
 m-ma, *m-ya*, *m-ra*, *m-la*, *m-va*.

y-ya, *y-va*;— *l-ka*, *l-pa*, *l-ma*, *l-ya*, *l-la*, *l-va*;—
 v-na, *v-ya*, *v-ra*, *v-va*.

ऋ *s-cha*, ॠ *s-ch-ya*, ॠ *s-na*, ॠ *s-ya*, ॠ *s-ra*, *s-r-ya*, ॠ *s-la*, ॠ *s-va*,
 s-v-ya, ॠ *s-śa*;— *sh-ta*, *sh-t-ya*, *sh-t-ra*, *sh-t-r-ya*, *sh-t-va*,
 sh-tha, *sh-ña*, *sh-n-ya*, *sh-pa*, *sh-p-ra*, *sh-ma*, *sh-ya*,
 sh-va;— *s-ka*, *s-kha*, *s-ta*, *s-t-ya*, *s-t-ra*, *s-t-va*,
 s-tha, *s-na*, *s-n-ya*, *s-pa*, *s-ph-a*, *s-ma*, *s-m-ya*, *s-ya*,
 s-ra, *s-va*, *s-sa*.

ऋ *h-na*, *h-na*, ॠ *h-ma*, *h-ya*, *h-ra*, *h-la*, *h-va*.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | ० |
| १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | ० |

These figures were originally abbreviations of the initial letters of the Sanskrit numerals.
The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe,
where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for ए *e* of एकः *ekah*, one.

२ stands for द्वौ *dvau* of द्वयः *trayah*, two.

३ stands for त्रि *tr* of त्रयः *trayah*, three.

४ stands for चतुर्वारा *chatvārah*, four.

५ stands for पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in Journal Asiatique, vi série, tome 1; Prinsep's Indian Antiquities by Thomas, vol. II. p. 70; Chips from a German Workshop, vol. II. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn'; घ *th* like *th* in 'pothouse'; फ *ph* like *ph* in 'topheavy'; ङ *gh* like *gh* in 'loghouse'; ण *dh* like *dh* in 'madhouse'; भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ *n* has the sound of *ng* in 'king.'
4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. डिरेक्टर *Direkṭar*, गवर्नमेंट *Gavarṇment*, &c.*
6. The Visarga, *Jihvāmūliya* and *Upadhmāniya* are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual ष *sh* like *sh* in 'shun,' the palatal ञ *ś* like *ss* in 'session.'

* Bühler, Madras Literary Journal, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvi Language,' Journal of the Asiatic Society, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French ‘bon.’

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्रग्निनमाहात्म्यं इन्द्रस्तु देवानां महत्तमः *astvagnimâhâtmyam, indrastu devânâm mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhâtu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness’ sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pâñ. I. 1, 9. अमडणनानां नासिका च (चकारेण स्वस्ववगोचारानुकूलं तात्पादि समुच्चीयते) || नासिकानुखारस्य || The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anunâsika*, nasalized, i.e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhib*, भः *bhyah*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लोढः *lidhab*, than to remember the rules according to which ल + त् *h* + *t* are changed into ल + त् *dh* + *t*, इ + य् *d* + *dh*, and इ + द् *d* + *dh*; इ *d* is dropped and the vowel lengthened: while in परिवृह् + तः *parivṛih* + *taḥ*, the vowel, under the same circumstances, remains short; *parivṛih* + *taḥ* = *parivṛidh* + *taḥ*, *parivṛid* + *dhaḥ* = *parivṛid* + *dhaḥ* = *parivṛidhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. I. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, चू *ri*, ल॒ *li*.
2. Long vowels: आ *ā*, ई *ī*, ऊ *ū*, चू॒ *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३; अ३ *a* ३, आ३ *ā* ३, इ३ *i* ३, ई३ *ī* ३, ए३ *e* ३, औ३ *au* ३. Sometimes we find अ३३, *a* ३ *i*, instead of ए३, *e* ३; or आ३३, *ā* ३ *u*, instead of औ३, *au* ३.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samāndakshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, चू *ri*, चू॒ *ri*, ल॒ *li*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: अॅ *a*, आॅ *ā*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, चू *ri*, लू *li*, if not followed by a double consonant.
2. Heavy vowels are आ *â*, ई *î*, ऊ *û*, चूरी *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (*udâtta*), *grave* (*anudâtta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. I. 2, 29–32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *î*, उ *u*, ऊ *û*, चू *ri*, चूरी *ri*, लू *li*, by means of a preceding अ *a*, which raises इ *i* and ई *î* to ए *e*, उ *u* and ऊ *û* to ओ *o*, चू *ri* and चूरी *ri* to चर् *ar*, लू *li* to लळ *al*. (Pân. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ár* instead of अर् *ar*, and आल् *ál* instead of अल् *al*. (Pân. I. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *â*, इ *i*, ई *î*, उ *u*, ऊ *û*, चू *ri*, चूरी *ri*, लू *li*.
2. Guṇa vowels: ए *e* (*a+i*), ओ *o* (*a+u*), चर् *ar*, लळ *al*.
3. Vṛiddhi vowels: आर् *ár*, औल् *ál*, ऐ *ai* (*a+a+i*), औआ *au* (*a+a+u*), आल् *ál*, आर् *ár*.

§ 31. अ *a* and आ *â* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa नघन *jaghana*, or with Vṛiddhi नघान *jaghâna*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *î*, उ *u*, ऊ *û*, चूरी *ri*, चूरी *ri*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *â*.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prâtisâkhyâ calls them *nâmin*, for a different reason ; see Rig-veda-prâtisâkhyâ, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. vi. 1, 101.) Thus

अ or आ + अ or आ = आ $\ddot{a} + \ddot{a} = \ddot{a}$.

इ or ई + इ or ई = ई $i + i = i$.

उ or ऊ + उ or ऊ = ऊ $\ddot{u} + \ddot{u} = \ddot{u}$.

ऋ or चू + चू or चू = चू $?i + ?i = ?i^*$.

Ex. उक्ता अपगच्छति = उक्तापगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

नदी इदृशी = नदीदृशी *nadi + idriśī = nadidriśī*, such a river.

कर्तृ चूनु = कर्तृनु *kartṛi + ?iju = kartṛiju*, doing (neuter) right.

किंतु उदेति = किंतुदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahi + īśah = mahiśah*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. vi. 1, 87.) Thus

अ or आ + इ or ई = ए $\ddot{a} + i = e$ (\ddot{ai}).

अ or आ + उ or ऊ = औ $\ddot{a} + \ddot{u} = o$ (\ddot{au}).

अ or आ + चू or चू = अर $\ddot{a} + ?i = ar$. (Pāṇ. i. 1, 51.)

Ex. तव इंद्रः = तवेंद्रः *tava + indraḥ = tavendraḥ*, thine is Indra.

सा उक्ता = सोक्ता *sā + uktvā = soktvā*, she having spoken.

† सा चूड्हिः = सर्द्धिः *sā + ?iddhiḥ = sarddhiḥ*, this wealth.

तव लकारः = तवल्कारः *tava + likārah = tavalkārah*, thy letter *li*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kámya + ishṭiḥ = kámyeshṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśah = hitopadeśah*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. vi. 1, 88.) Thus

अ or आ + ए = ऐ $\ddot{a} + e = \ddot{ai}$.

अ or आ + ई = ऐ $\ddot{a} + \ddot{ai} = \ddot{ai}$.

अ or आ + औ = औ $\ddot{a} + o = \ddot{au}$.

अ or आ + चौ = चौ $\ddot{a} + \ddot{au} = \ddot{au}$.

Ex. तव एव = तवैव *tava + eva = tavaiva*, of thee only.

सा एक्षिष्ट = सैक्षिष्ट *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter लि *li* is left out, because it is of no practical utility. It is treated like चूरि, only substituting ल् *l* for ए *e* in Guṇa and Vṛiddhi. Thus ल + अनुबंधः *li + anubandhaḥ* becomes लनुबंधः *lanubandhaḥ*, i. e. having *li* as indicatory letter.

† Some grammarians consider the Sandhi of \ddot{a} with ri optional, but they require the shortening of the long \ddot{a} . Ex. ब्रह्मा+चूर्णिः *brahmā+?iṣiḥ = brahmaṇiḥ* or ब्रह्मचूर्णिः *brahma rishiḥ*, Brahmā, a Rishi.

तव ओषः = तवौषः:= *tava + osh̄ihāḥ = tavaush̄ihāḥ*, thy lip.

सा चौत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavatī = sautsukyavatī*, she desirous.

Or in compounds, **राम + एश्वर्ये = रामैश्वर्ये** *rāma + aiśvaryam = rāmaīśvaryam*, the lordship of Rāma.

सीता + आपम्यं = सीतापम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

| | | | |
|-------------------|------------------------------|-----------|-------------------------|
| अ or आ | अ or आ = य or या | ि | ॒ = य॑. |
| | च्च or च्छ = य॒ or य॑ | | ॒ि = य॑ि. |
| | उ or ऊ = य॒ or य॑ | | ॒ु = य॑ु. |
| | ए or ऐ = ये or यै | | े, ai = ye, yai. |
| | ओ or औ = यो or यौ | | ो, au = yo, yau. |
| च्च or च्छ | अ or आ = र or रा | रि | ॒ = र॑. |
| | इ or ई = रि or री | | ॒ि = रि. |
| | उ or ऊ = र॒ or र॑ | | ॒ु = र॑ु. |
| | ए or ऐ = रे or रै | | े, ai = re, rai. |
| | ओ or औ = रो or रौ | | ो, au = ro, rau. |
| उ or ऊ | अ or आ = व or वा | ु | ॒ = व॑. |
| | इ or ई = वि or वी | | ॒ि = वि. |
| | च्च or च्छ = व॒ or व॑ | | ॒ि = व्रि. |
| | ए or ऐ = वे or वै | | े, ai = ve, vai. |
| | ओ or औ = वो or वौ | | ो, au = vo, vau. |

Ex. **दधि अत्र = दध्यत्र** *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत्र = कर्तुत्र *kartṛi + uta = kartruta*, doing moreover.

मधु इव = मध्यिव *madhu + iva = madhviva*, like honey.

नदी एडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aiḍa.

In compounds, **नदी + अर्थे = नद्यर्थे** *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. **चक्री अत्र** *chakrī atra* may be **चक्र्यत्र** *chakryatra* or **चक्रि अत्र** *chakri atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ă), the last element of the Guṇa-vowel is changed into a semivowel. If ă follows, ă is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except ă) = अय् (ay).

ओ (o) + any vowel (except ă) = अव् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe ágachchha* = *sakhayágachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha* = *sakhayihā*, Friend, here!

प्रभो रहि = प्रभवेहि *prabho ehi* = *prabhavéhi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + iśah* = *gavīśah*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. vi. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रियै अर्थः = श्रियार्थः *śriyai arthaḥ* = *śriyáyarthah*.

श्रियै चूते = श्रियायूते *śriyai rite* = *śriyáyrite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravávastamite*, after sunset.

तौ इति = ताविति *tau iti* = *táviti*.

In composition, नौ + अर्थ = नावर्थं *nau + artham* = *návartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of आय् *ay*, आव् *av*, which stand according to rule for ए *e*, ओ *o*, may be dropt before all vowels (except ा, § 41); not, however, in composition. Thus most MSS. and printed editions change सखे आगच्छ *sakhe ágachchha*, not into सखयागच्छ *sakhayágachchha*, but into सख आगच्छ *sakha ágachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayihā*, but into सख इह *sakha iha*.

प्रभो रहि *prabho ehi*, not into प्रभवेहि *prabhavéhi*, but into प्रभ रहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *ai*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रियै अर्थः: *śriyai arthaḥ* is more usually written श्रिया अर्थः: *śriyá arthaḥ* instead of श्रियार्थः: *śriyáyarthah*.

3. The final व् *v* of आव् *āv*, for औ *au*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *táviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prātiśākhya, ed. M. M., Sūtras 129, 132, 135: Pāṇ. vi. 1, 78; viii. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य् *y* and व् *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए॒ *e* and ओ॑ *o*, before short अ॑ *a*, remain unchanged, and the initial अ॑ *a* is elided. (Pāṇ. vi. 1, 109.)

Ex. शिवे॑ अत्र॒ = शिवे॑ त्र॒ *śive atra* = *śive'tra*, in Śiva there.

प्रभो॑ अनुगृहाण॑ = प्रभो॑ नुगृहाण॑ *prabho anugṛihāṇa* = *prabho 'nugṛihāṇa*,
Lord, please.

In composition this elision is optional. (Pāṇ. vi. 1, 122.)

Ex. गो॑ + अश्वा॑ः = गो॑ श्वा॑ः or गोअश्वा॑ः *go + aśvāḥ* = *go'śvāḥ* or *go aśvāḥ*, cows
and horses.

In some compounds गव् *gava* must or may be substituted for गो॑ *go*, if a vowel follows; गवाक्षः॑ *gavākshah*, a window, lit. a bull's eye; गेवंद्रः॑ *gavendrah*, lord of kine, (a name of Kṛishṇa); गवाजिनं॑ or गोजिनं॑ *gavājinam* or *go'jinam*, a bull's hide.

Unchangeable Vowels (Pragṛihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragṛihya* (Pāṇ. i. 1, 11) by Sanskrit grammarians. They are,

i. The terminations of the dual in ई॑ *i*, ऊ॑ *u*, and ए॑ *e*, whether of nouns or verbs.

Ex. कवी॑ इम॒॑ *kavī imau*, these two poets.

गिरी॑ इत॒॑ *girī etau*, these two hills.

साधू॑ इम॒॑ *sādhū imau*, these two merchants.

बंधू॑ आनय॑ *bandhū ānaya*, bring the two friends.

लते॑ इते॑ *late ete*, these two creepers.

विद्ये॑ इम॒॑ *vidye ime*, these two sciences.

श्याते॑ अर्भकौ॑ *śyātē arbhakau*, the two children lie down.

श्यावहे॑ आवां॑ *śyāvahē āvām*, we two lie down.

याचेते॑ अर्थै॑ *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणी॑व *maṇīva*, i.e. मणी॑ इव *maṇī iva*, like two jewels; दंपती॑व *dampatīva*, i.e. दंपतो॑ इव *dampatī iva*, like husband and wife.

2. The terminations of अमी॑ *amī* and अमू॑ *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस॒॑ *adas*. (Pāṇ. i. 1, 12.)

Ex. अमी॑ अश्वा॑ः *amī aśvāḥ*, these horses.

अमी॑ इशवः॑ *amī išavah*, these arrows.

अमू॑ अर्भकौ॑ *amū arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ ā is followed by a verb beginning with ए e or ओ o, the result of the coalescence of the vowels is ए e or ओ o, not ऐ ai or औ au. (Pāṇ. vi. 1, 94.)

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate.*

उप + उपते = उपेषते *upa + eshate = upeshate.*

प्र + एषयति = प्रेषयति *pra + eshayati = preshayati *.*

परा + एखति = परेखति *parā + ekhati = parekhati.*

उप + ओषति = उपोषति *upa + oshati = uposhati.*

परा + ओहति = परोहति *parā + ohati = parohati.*

This is not the case before the two verbs एध् *edh*, to grow, and इ i, to go, if raised by Guṇa to ए e. (Pāṇ. vi. 1, 89.)

Ex. उप + उधते = उपैधते *upa + edhate = upaidhate.*

अव + एति = अवैति *ava + eti = avaiti.*

In verbs derived from nouns, and beginning with ए or ओ e or o, the elision of the final अ or आ ā of the preposition is optional.

§ 44. If a root beginning with चू ri is preceded by a preposition ending in अ a or आ ā, the two vowels coalesce into आर् ar instead of अर् ar. (Pāṇ. vi. 1, 91.)

Ex. अप + चूच्छति = अपार्च्छति *apa + richchhati = apárchchhati.*

अव + चूर्णाति = अवार्णाति *ava + riṇāti = avárṇāti.*

प्र + चूजते = प्रार्जते *pra + rijate = prárjate.*

परा + चूषति = परार्षति *parā + riṣhati = parárshati.*

In verbs derived from nouns and beginning with चू ri, this lengthening of the अ a of the preposition is optional. (Pāṇ. vi. 1, 92.)

In certain compounds चूणं *riṇam*, debt, and चूतः *ritah*, affected, take Vṛiddhi instead of Guṇa if preceded by अ a; प्र + चूणं = प्रार्णं *pra + riṇam = prárṇam*, principal debt; चूण + चूणं = चूर्णार्णं *riṇa + riṇam = riṇārṇam*, debt contracted to liquidate another debt; शोक + चूतः = शोकार्तः *sóka + ritah = sókártah*, affected by sorrow. Likewise ऊह् *ūh*, the substitute for वाह् *vāh*, carrying, forms Vṛiddhi with a preceding अ a in a compound. Thus विच्छ + ऊहः *viśva + īhah*, the acc. plur. of विच्छवाह् *viśvavāh*, is विच्छौहः *viśvauhah*. (Pāṇ. vi. 1, 89, vārt.)

§ 45. If the initial ओ o in ओष्ठः *osṭhah*, lip, and ओतुः *otuh*, cat, is preceded in a compound by अ or आ ā, the two vowels may coalesce into औ au or ओ o. (Pāṇ. vi. 1, 94, vārt.)

Ex. अधर + ओष्ठः = अधरौष्ठः or अधरोष्ठः *adhara + osṭhah = adharausṭhah* or *adharosṭhah*, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or स्थूलोतुः *sthúla + otuh = sthúlautuh* or *sthúlotuh*, a big cat.

* In nouns derived from प्रेष *presh*, the rule is optional. Ex. प्रेष्य or प्रैष्य *preshya* or *praiṣya*, a messenger. प्रेष *presha*, a gleaner, is derived from प्र pra and ईष *īsh*.

If ओष्ठ oshṭha and ओतु otu are preceded by अ or आ ā in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममौष्ठः mama+oshṭhaḥ=mamaushṭhaḥ, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

स्वैरं svairam, wilfulness, and स्वैरिन् svairin, self-willed, from स्व + ईर् sva+tra.

अक्षाहिणी akshauhiṇī, a complete army, from अष्ट + ऊहिनी aksha+ūhīnī.

प्रौढः prauḍhaḥ, from प्र + ऊढः pra+ūḍhaḥ, full-grown.

प्रौहः prauhaḥ, investigation, from प्र + ऊहः pra+ūhaḥ.

प्रैषः praishāḥ, a certain prayer, from प्र + ईषः pra+eshāḥ. (See § 43.)

प्रैषः praishyah, a messenger.

§ 47. The final ओ o of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. i. 1, 15.)

Ex. अहो अपेहि aho apehi, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of आ ā (§ 49), are not liable to the rules of Sandhi. (Pāṇ. i. 1, 14.)

Ex. इ इन्द्रः i indra, Oh Indra! उ उमेशा u umeśā, Oh lord of Umâ!

आ एवं ā evam, Is it so indeed?

§ 49. If आ ā (which is written by Indian grammarians आङ् āṅ) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् ā adhyayanāt=ādhyayanāt, until the reading begins.

आ एकदेशात् = एकदेशात् ā ekadeśāt=aikadeśāt, to a certain place.

आ आलोचितं = आलोचितं ā alōchitam=ālochitam, regarded a little.

आ उष्णं = ओष्णं ā ushṇam=oshṇam, a little warm.

आ इहि = एहि ā ihi=ehi, come here.

If आ ā is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् ā, evam kila tat, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्रः he indra, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. vi. 1, 125; viii. 2, 82.)

Ex. देवदत्ता ३। एहि devadattā 3 ehi, Devadatta, come here!

§ 52. *Table showing the Combination of Final with Initial Vowels.*

1 Rī rī abhyūn krasva rikāre pare rī rī rūpadevayam ; dīrghe tu rī ityeva. Rājā rāmāśāstri.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhiḥ*, भः *bhyah*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य् *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, ह् *ṅ*, द् *t*, ण् *n*, न् *t*, प् *p*, म् *m*, ल् *l*, :*h*, ·*m̥*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख् *kh* by क् *k*; घ् *gh* by ग् *g*; च् *ch*, however, not by च् *ch*, but by त् *t*, &c. Ex. चित्रलिख् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क् *k*; द् *d* by त् *t*, &c. Ex. हृद् *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten*.
3. No palatal च् *ch* can ever be final; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural क् *k*†. Ex. वाच् *vāch*, speech; voc. वाक् *vāk*. Final ज् *j* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य् *y*, र् *r*, ल् *l*, व् *v*,) ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into त् *t*; sometimes into क् *k* or त् *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel; अजंतः *ajantah*, ending in a vowel, instead of अगंतः *agantah*.

6. Of the sibilants, the only one that is found at the end of words is Visarga.

For, radical प् sh cannot be final, but is replaced by द् t. Thus द्विष् dvish becomes द्विट् dvit. In a few words final प् sh is changed into क् k.

Radical श् ś cannot be final, but is replaced by द् t. Thus विश् viś becomes विट् vit. In some words final श् ś is changed into क् k. (§ 174.)

Final radical स् s is treated as Visarga.

The Visarga, therefore, raises the nine to ten ; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to eleven heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an र् r precedes a final radical tenuis क् k, द् t, त् t, प् p. Thus

अविभर् + त् = अविभर् abibhar + t = abibhar, 3. p. sing. impf. of भृ bhṛi, to carry.

अविभर् + स् = अविभर् abibhar + s = abibhar, 2. p. sing. impf. of भृ bhṛi, to carry.

सुवल्ल् + स् = सुवल् suvalg + s = suval, nom. sing. well jumping.

But ऊर्क् úrk, strength, nom. sing. of ऊर्ज् úrj.

अवरिवर्त् avarivart, 3. p. sing. impf. intens. of वृत् vrit or वृध् vridh.

अमार्त् amārt, from मृज् mrij. (Pâñ. VIII. 2, 24.)

The nom. sing. of चिकीर्ष् chikirsh is चिकीः chikīḥ, because here the r is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn *. Hence these letters are called *Anunâsika*, i. e. co-nasal or nasalized.
4. The real Anusvâra is formed in the nose only, and is called *Nâsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*) ; the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य y, ल l, व v, can be nasalized, and are then called *Anunásika*. (ঁ, ঳, ঁ, or ঁ, ঳, ঁ, য, ল, ব.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishta*) of the organs : क k, ख kh, ग g, घ gh, ङ n; च ch, छ chh, ज j, झ jh, न n; ट t, ठ th, ड d, ढ dh, ण n; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparśa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.

2. Letters formed by slight contact (*iṣhat sprishta*): य y, र r, ल l, व v (not ह h). These are called *Antahsthā* (fem.), i.e. intermediate between *Sparsas* and *Ushmans*, which has been freely translated by *semivowel* or *liquid*.

3. Letters formed by slight opening (*iṣhad vivṛita*): ख ś, श ś, प sh, स s, পঁ φ, হ h. These are called *Ushman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.

4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क k, ख kh, च ch, छ chh, ट t, ठ th, त t, थ th, प p, फ ph; ख ś, श ś, प sh, स s, পঁ φ, and Visarga : h. In their formation the glottis is open. They are called *Aghosha*, non-sonant.

2. Sonant letters : ग g, घ gh, ज j, झ jh, ड d, ढ dh, द d, ध dh, ब b, भ bh, ङ n, ण n, न n, म m; ह h, য y, র r, ল l, ব v, the *Anusvāra* ḥ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख kh, घ gh, छ chh, झ jh, ठ th, ढ dh, थ th, ध dh, ফ ph, ভ bh; ख ś, श ś, प sh, स s, পঁ φ; হ h; the Visarga : h and *Anusvāra* ḥ.

2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into छ k is a change of place, and that the change of च ch into ज j is a change of quality ; while in the

* Sanskrit grammarians call this आप्तंतः प्रयत्नः: *prayatnaḥ*: *abhyantaraḥ prayatnah*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वातः प्रयत्नः: *rāyah prayatnah*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishta*, imperfect contact, or *iṣhadasprishta*, slight non-contact, or *iṣhadavivṛita*, slight opening ; to the sibilants *nemasprishta*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening ; while they require for the vowels either *vivṛita*, complete opening, or *asprishta*, non-contact. Siddh-Kaum. vol. I. p. 10. Rig-veda-pratisí. XIII. 3. In the Atharva-veda-prátiśákhya I. 33. we ought to read एके॒स्मृ॒ष्टं eke' sprishtam instead of एके॒स्मृ॒ष्टं eke sprishtam.

transition of च् ch into ग् g, or of त् t into न् n, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् t before palatals (च् ch, छ् chh, ज् j, झ् jh, न् ñ, ञ् ś) is changed into a palatal. (Pâñ. VIII. 4, 40.)

Ex. तत् + च = तच्च tat + cha = tachcha, and this.

तत् + छिनत्ति = तच्छिनत्ति tat + chhinatti = tachchhinatti, he cuts this.

तत् + श्रणोति = तच्छ्रणोति tat + śriṇoti = tachśriṇoti, he hears this *.

तत् + जायते = तज्जायते tat + jāyate = tajjāyate, this is born. The final त् t is changed into च् ch and then into ज् j according to § 66.

In composition, जगत् + जेता = जगज्जेता jagat + jetā = jagajjetā, conqueror of the world.

The same change would take place before an initial झ् jh; and before an initial न् ñ, त् t might become either ज् j or न् ñ. (§ 68.)

§ 63. Final न् n before ज् j, झ् jh, न् ñ, and ञ् ś is changed to palatal न् ñ.

Ex. तान् + जयति = तान्नयति tān + jayati = tāñjayati, he conquers them. (Pâñ. VIII. 4, 40.)

Note—Rules on the changes of final त् t before च् ch, छ् chh, and ञ् ś will be given hereafter. See § 73, 74.

§ 64. Final त् t before द् t, द् th, द् d, द् dh, ण् n (not ष् sh, Pâñ. VIII. 4, 43) is changed into a lingual. (Pâñ. VIII. 4, 41.)

Ex. तत् + दयते = तद्दयते tat + dayate = taddayate. The final त् t is changed into द् t and then into द् d according to § 66.

In composition, तत् + ठोका = तटीका tat + ṭīkā = taṭīkā, a gloss on this.

सतत् + ठक्कुरः = सतटक्कुरः etat + ṭhakkurah = etatṭhakkurah, the idol of him.

* ञ् ś, according to § 92, is generally changed to छ् chh: तच्छ्रणोति tachchhriṇoti.

The same change would take place before an initial द *dh*; and before an initial ण *n*, त *t* might become either इ *d* or ण *n*. (§ 68.)

§ 65. Final न *n* before इ *d*, द *dh*, ण *n* (not ण *sh*, Pāṇ. viii. 4, 43) is changed to ण *n*.

Ex. महान् + डामरः = महारङ्गामरः *mahān + dāmarah = mahāndāmarah*, a great uproar.

Note—Rules on the changes of न *n* before इ *t* and इ *th* (not ण *sh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (ṁ) and Visarga (ḥ) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल् *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g*:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said!

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhih = digbhih*, instrum. plur.

Before secondary suffixes beginning with consonants, except ण् *y*: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent *.

2. द् *t* before sonants, changed into इ *d*:

परिव्राट् + अयं = परिव्राडयं *parivrāt + ayam = parivrādayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāt + hasati = parivrādhasati*, the mendicant laughs; (also परिव्राद् दसति *parivrād dhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāt + mitram = parivrādmītram*, a beggar's friend.

Before Pada-terminations : परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhih = parivrādbhih*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pāṇ. viii. 4, 45, vārt.

3. प् p before sonants, changed into व् b:

ककुप् + अत्र = ककुबत्र kakup + atra = kakubatra, a region there, (inflectional base ककुभ् kakubh.)

अप् + घटः = अघटः ap + ghaṭah = abghaṭah, a water-jar.

अप् + जयः = अज्याः ap + jayah = abjayah, obtaining water.

अप् + मयः = अमयः ap + mayah = ammayah, watery. (§ 69.)

ककुप् + भिः = ककुभिः kakup + bhiḥ = kakubbhīḥ, instrum. plur.

4. त् t before sonants, changed into द् d, except before sonant palatals and linguals, when (according to § 62) it is changed into ज् j and इ॒ dः

सरित् + अत्र = सरिदत्र sarit + atra = saridatra, the river there.

जगत् + ईशः = जगदीशः jagat + īśah = jagadīśah, lord of the world.

महत् + धनुः = महद्धनुः mahat + dhanuh = mahaddhanuh, a large bow.

महत् + भिः = महद्भिः mahat + bhiḥ = mahadbhīḥ, instrum. plur.

त् t before sonant palatals, changed into ज् j: see § 62:

सरित् + जलं = सरिज्जलं sarit + jalām = sarijjalam, water of the river.

त् t before sonant linguals, changed into इ॒ dः: see § 62:

एतत् + डामरः = एतडूमरः etat + dāmarah = etaddāmarah, the uproar of them.

Note.—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final त् t before the possessive suffixes मत् mat, वत् vat, विन् vin, वल् vala is not changed. Ex. विद्युत् + वत् = विद्युत्वत् vidyut + vat = vidyutvat, possessed of lightning. Final स् s too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् tejas + vin = tejasvin, instead of तेजोविन् tejovin; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् jyotis + mat = jyotishmat, instead of ज्योतिर्मत् jyotirmat; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds व् k, इ॒ t, त् t, प् p are followed by initial nasals, chiefly न् n and म् m. The nasals being sonant, they require the change of व् k, इ॒ t, त् t, and प् p into ग् g, इ॒ d, त् d, and व् b; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written द् न्, इ॒ न्, त् न्, म् m. (Pāṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्गागः dik + nágah = dignágah or diñnágah, a world-elephant.

मधुलिद् + नर्दति = मधुलिङ्गदैति or मधुलिण्नर्दति madhuliṭ + nardati = madhu-
lidnardati or madhulinñnardati, the bee hums.

जगत् + नाथः = जगद्वाथः or जगद्वाथः jagat + náthaḥ = jagadnáthaḥ or jagan-
náthaḥ, lord of the world.

अप् + नदी = अबूदी or अम्बदी ap + nadī = abnadī or annadī, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राञ्मुखः prák + mukhaḥ = prāgmukhaḥ or prāñmu-
khaḥ, facing the east.

भवत् + मतं = भवमतं or भवन्मतं bhavat + matam = bhavadmatam or bha-
vanmatam, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (ङ् n, श् n, or ष् n) then a final त् t would change its place or organ at the same time that it became a nasal. It would become ङ् n, श् n, or ष् n. There are, however, no words in common use beginning with ङ् n, श् n, or ष् n.

§ 68. Before the suffix मय् maya and before मात्रा mátra the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मय् = वाञ्छयं vāk + mayam = vāñmayam, consisting of speech.

मधुलिंद + मात्रा = मधुलिंगमात्रा madhulīlī + mátram = madhulīngmátram, merely a bee.

तत् + मात्रा = तन्मात्रा tat + mátram = tanmátram, element.

Note—Ninety-six is always शणवति shannavati, never पश्चावति shadnavati.

§ 69. The initial ह् h, if brought into immediate contact with a final क् k (ग् g), द् d (ढ् d), त् t (द् d), ष् p (ब् b), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ gh, ढ dh, ष dh, भ bh. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः dhik + hastinah = dhigghastinah or dhigghastinah, Fie on the elephants!

परिव्राद् + हतः = परिव्राद्हतः or परिव्राङ्गतः parivrāt + hatah = parivrād̄hatah or parivrāddhatah, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्हुतं tat + hutam = tadhutam or taddhutam, this is sacrificed.

अप् + हरणं = अभरणं or अभरणं ap + haranam = abharanam or abbharanam, water-fetching.

§ 70. त् t before ल् l is not changed into द् d, but into ल् l. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लभं = तलभं tat + labdhām = tallabdhām, this is taken.

बृहत् + ललाटं = बृहललाटं brihat + lalāṭam = brihallalāṭam, a large forehead.

§ 71. Final न् n before ल् l is changed into ल् l; but this ल् l is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाङ्गाभः mahān + lábhah = mahāl lábhah, large gain.

§ 72. Final ङ् n, ण् n, and न् n, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन + आश्वः = धावनाश्वः dhāvan + áśvah = dhāvannaśvah, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गास्ते pratyāñ + áste = pratyāññāste, he sits turned toward the west.

सुगण् + आस्ते = सुगण्गास्ते sugāñ + áste = sugāññāste, he sits counting well*.

If ङ् n, ण् n, and न् n are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आद्यस्व kavīn + ádhyasva, call the poets.

* Technical terms like उणादि uṇādi, a list of suffixes beginning with *uṇ*, or तिङ्गति tiṅgati, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *s*.
 Final न् *n* before द् *t*, द् *th*, requires the intercession of ष् *sh*.
 Final न् *n* before त् *t*, त् *th*, requires the intercession of स् *s*. (Pāṇ. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसंश्वकार *hasan + chakára = hasamśchakára*, he did it laughing.

धावन् + छागः = धावंश्वागः *dhávan + chhágah = dhávamśchhágah*, a running goat.

चलन् + टिट्ठिभः = चलंष्टिट्ठिभः *chalan + ṭiṭṭibhah = chalamśhṭiṭṭibhah*, a moving टिट्ठिभा-bird.

महान् + ठक्कुरः = महांष्टक्कुरः *mahán + ṭakkuraḥ = mahámśhṭakkuraḥ*, a great idol.

पतन् + तरुः = पतंस्तरुः *patan + taruh = pataṁstaruh*, a falling tree.

Note—प्रशाम् *prásám*, quiet, forms the nom. प्रशान् *prásán*; but this final न् *n*, being the representation of an original न् *m*, is not allowed before च् *ch*, छ् *chh*, द् *t*, द् *th*, त् *t*, ष् *sh* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाच्चिनोति *prásán+chinoti=prásāñchinoti*; not प्रशांश्चिनोति *prásáṁśchinoti*. (Pāṇ. VIII. 3, 7.)

§ 74. Final ङ् *ñ* and ण् *ṇ* may be followed by initial श् *s*, ष् *sh*, स् *s* without causing any change; but it is optional to add a क् *k* after the ङ् *ñ* and a द् *t* after the ण् *ṇ*. Thus ङश् *ñsa* becomes ङ्कश् *ñksha* (or ङ्क्ष॒ न्क्षा *ñkchha*, § 92); ङप् *ñsha* becomes ङ्कप् *ñksha*; ङ्स *ñsa* becomes ङ्क्ष॒ न्क्षा *ñksa*; रण् *ñsa* becomes रण्कश् *ñtchha*; रण् *ñsha* becomes रण्प् *ñtsha*; रण् *ñsa* becomes रट्स *ñtsa*. (Pāṇ. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्क्षेते) *prāñ + śete = prāñsete* or *prāñkṣete* (or *prāñkchhete*).

सुगण् + सरति = सुगण्सरति or सुगण्टसरति *sugan + sarati = sugaṇsarati* or *sugaṇṭsarati*.

§ 75. The same rule applies to final न् *n* before श् *s* and स् *s*, but not before ष् *sh*, where it remains unchanged. Before श् *s* it is first changed into palatal ञ् *ñ** (§ 63); and ञ् *ñs* may again be changed to ञ्च॒ न्च्छ॒ *ñchsh*, ञ्च॒ न्च्छ॒ *ñchchh* (§ 72, 92), or ञ्च॒ न्च्छ॒ *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स् *ns* may be changed into न्स् *nts*. (Pāṇ. VIII. 3, 30.)

Ex. तान् + षट् = तान्षट् *tán + shaṭ = tánshaṭ*, those six.

तान् + शादूलान् = ताञ्चादूलान् or ताञ्चादूलान् or ताञ्चादूलान् or ताञ्चादूलान्

तान् + श्वर्दूलान् = तान्ञ्चार्दूलान् or तान्ञ्चार्दूलान् or तान्ञ्चच्छार्दूलान् or तान्ञ्चच्छार्दूलान्, those tigers. (Pāṇ. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before श् *s* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तानसहते *tān + sahate* = *tānsahate* or *tāntsahate*, he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin* (*hims*) + *su* = *hinsu* or *hinsu*, among enemies. (The base हिंस *hims*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final ट before स् *s* must remain unchanged, and त् *t* may be inserted.
Ex. पट + सरितः = पटसरितः or पटत्सरितः *shaṭ + saritah* = *shaṭsaritah* or *shaṭtsaritah*, six rivers. (Pāṇ. viii. 4, 42; 3, 29.)

Anusvāra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra* = किमत्र *kimatra*, What is there ?

Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ. viii. 3, 23.)

This is the general rule. The exceptions are simply optional (Pāṇ. viii. 4, 59), viz.

Before क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ङ् *ṅ*, the final म् *m* or Anusvāra may be changed into इ॒ न्.

Before च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, to ञ् *ñ*.

Before ट् *t*, ठ् *th*, ड् *d*, ध् *dh*, ण् *ṇ*, to ण् *ṇ*.

Before न् *t*, ण् *th*, द् *d*, घ् *dh*, न् *n*, to न् *n*.

Before प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, to म् *m*.

Before य् *y*, ल् *l*, व् *v*, to य॑ य्, ल॑ ल्, व॑ व्. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvāra before all consonants, and must be so changed only before श् *ś*, ष् *sh*, स् *s*, ह् *h*, and र् *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into इ॒ न्, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing ; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tāñ jayati*, he conquers her, is written ताज्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into ताज्जयति *tāñ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tāñ damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi* = *kim karoshi* (or *kiñ karoshi*), What doest thou ?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi* = *śatruñ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदों तरति (or नदीनरति) *nadīm + tarati* = *nadīn tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुव्वनमति) *gurum + namati* = *gurūm namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam* = *kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रमीमांसते) *śāstram + mīmāṁsate* = *śāstram mīmāṁsate* (or *śāstram mīmāṁsate*), he studies the book.

Before य् y, ल् l, व् v :

सत्वरम् + याति = सत्वरं याति (or सत्वरँयाति) *satvaram + yāti* = *satvaram yāti* (or *satvarayātī*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याङ्ग्लभते) *vidyām + labhate* = *vidyām labhate* (or *vidyāl labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तँवेद) *tam + veda* = *tam veda* (or *taṁ veda*), I know him.

Before र् r, श् ś, ष् sh, स् s, ह् h :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi* = *karuṇam roditi*, he cries piteously.

श्वायाम् + शेते = श्वायां शेते *śayyāyām + śete* = *śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवते = मोक्षं सेवते *moksham + seveta* = *moksham seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati* = *madhuram hasati*, he laughs sweetly.

§ 78. म् m at the end of a word in *pausd*, i. e. at the end of a sentence, is pronounced as *m*, not as *Anusvāra*. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म् m before ह् h, if ह् h be immediately followed by न् n, म् m, य् y, ल् l, व् v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + ह्रुते = किं ह्रुते or किह्रुते *kim + hrute* = *kim hrute* or *kin hrute*, What does he hide ?

किम् + ह्यः = किं ह्यः or किय्ह्यः *kim + hyah* = *kim hyah* or *kiyhyah*, What about yesterday ?

किम् + ह्मलयति = किं ह्मलयति or किम्ह्मलयति *kim + hmalyati* = *kim hmalyati* or *kimhmalyati*, What does he move ?

§ 80. If कृ kri is preceded by the preposition सम sam, an स् s is inserted, and म् m changed to *Anusvāra*. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kritah* = *samskrītah*, hallowed.

§ 81. In सम्राज् *sanrāj*, nom. सम्राट् *samrāṭ*, king, म् *m* is never changed. (Pāṇ. VIII. 3, 25.)

Visarga and Final स् s and र् r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र् *r*.

§ 83. The only sibilant which can be final in *pausā* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : ल, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत् कामः) *tataḥ + kāmaḥ = tataḥ kāmaḥ* (originally *tataχ kāmaḥ*), hence love.

पूर्णः + चंद्रः = पूर्णश्चंद्रः *pūrṇaḥ + chandraḥ = pūrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroh + chhāyā = taroś chhāyā*, the shade of the tree.

भीतः + ठलति = भीतष्ठलति *bhītaḥ + ṭalati = bhītashṭalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नष्ठक्कुरः *bhagnah + ṭhakkurah = bhagnashṭhakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्यां पारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyāφ pāram*), the opposite shore of a river.

Visarga before sibilants (Pāṇ. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptaḥ + śiśuh = suptaś śiśuh* or *suptaḥ śiśuh*, the child sleeps.

भागः + षोडशः = भागष्पोडशः or भागः षोडशः *bhāgaḥ + shodaśaḥ = bhāgash shodaśaḥ* or *bhāgaḥ shodaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्सर्गः or प्रथमः सर्गः *prathamaḥ + sargah = prathamas- sargah* or *prathamaḥ sargah*, the first section.

Note 1—If Visarga is followed by an initial त्स ts, it is not changed into dental स्स s, but remains Visarga, as if followed by स्स s. (Pāṇ. VIII. 3, 35.)

Ex. शः + त्सरति = शः त्सरति śaḥ+tsarati = śaḥṭaḥ tsarati, a wicked man cheats.
कः + त्सृः = कः त्सृः kah+tsaruḥ = kah tsaruḥ, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य devāḥ+stha=devāḥ stha or devā stha, you are gods;
(also देवास्य devāś stha.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति hariḥ+sphurati=hariḥ sphurati or hari sphurati, Hari appears; (also हरिस्फुरति haris sphurati.)

Note 3—If nouns ending in इस is or उस us, like हविः haviḥ or धनुः dhanuḥ, are followed by words beginning with क् k, ख् kh, प् p, फ् ph, and are governed by these words, प् sh may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति sarpiṣpibati or sarpiḥ pibati, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं tishṭhatu sarpiḥ, piba tvam udakam, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into र् r. (See, however, § 86.) This rule admits, however, of the following exceptions :

1. If the Visarga is preceded by आ ā, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by अ a, and followed by any vowel except अ a, the Visarga is dropt.
3. If the Visarga is preceded by अ a, and followed by a sonant consonant, the Visarga is dropt, and the अ a changed to ओ o.
4. If the Visarga is preceded by अ a, and followed by अ a, the Visarga is dropt, अ a changed into ओ o, after which, according to § 41, the initial अ a must be elided. The sign of the elision is स, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं kaviḥ + ayam = kavirayam, this poet.

रविः + उदेति = रविरुदेति ravih + udeti = ravir udeti, the sun rises.

गौः + गच्छति = गौगच्छति gauḥ + gachchhati = gaur gachchhati, the ox walks.

विष्णुः + जयति = विष्णुर्जयति vishṇuḥ + jayati = vishṇur jayati, Vishṇu is victorious.

पशोः + बंधः = पशोबंधः paśoḥ + bandhaḥ = paśorbandhaḥ, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः muhuḥ + muhuḥ = muhurmuhuḥ, gradually.

वायुः + वाति = वायुर्वाति vāyuh + vāti = vāyur vāti, the wind blows.

शिशुः + हसति = शिशुर्हसति śiśuḥ + hasati = śiśur hasati, the child laughs.

निः + धनः = निर्धनः nih + dhanah = nirdhanaḥ, without wealth.

दुः + नीतिः = दुर्नीतिः duḥ + nītiḥ = durṇītiḥ, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः jyotiḥ + bhiḥ = jyotirbhikḥ, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + चृपयः = आगता चृपयः *āgatāḥ + rishayah = āgatā rishayah*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + मिः = माभिः *māḥ + bhiḥ = mābhīḥ*, instrum. plur. of मास् *māś*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutāḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eshaḥ = ka eshaḥ*, Who is he ?

कः + चृषिः = क चृषिः *kaḥ + rishiḥ = ka rishiḥ*, Who is the poet ?

मनः + आदि = मन आदि *manāḥ + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanāḥ + gandhāḥ = śobhano gandhāḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanaḥ + ghaṭāḥ = nūtano ghaṭāḥ*, a new jar.

मूर्धन्यः + णकारः = मूर्धन्यो णकारः *mūrdhanyāḥ + ᷣakāraḥ = mūrdhanyo ᷣakāraḥ*, the lingual *ɳ*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇāḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsaḥ = atīto māsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manāḥ + ramāḥ = manoramaḥ*, (a compound), pleasing to the mind, delightful.

नः + मिः = नोभिः *naḥ + bhiḥ = nobhīḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro'yam*, this man.

वेदः + अथीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayah + astraṁ = ayo'astram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically र् *r**. This र्, as a final, is changed into Visarga, according to § 82, and it

* It is called रजातो विसर्गः *rajāto visargah*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again ; प्रातः *prātaḥ*, early ; अतः *antaḥ*, within ; स्वः *svaḥ*, heaven ; अहः *ahāḥ*, day (§ 196) ; in the voc. sing. of nouns in चृणि, ex. पितः *pitāḥ*, father, from पितृ *pitṛi*, &c. ; and in verbal forms such as अजाग्रः *ajāgar*, 2. 3. sing. impf. of जागृ *jāgrī*.

follows all the rules affecting the Visarga except the exceptional rules § 84, 2, 3, 4; i. e. if preceded by अ *a*, and followed by any sonant letter, vowel or consonant, the र् *r* is retained.

Ex. पुनः + अपि = पुनरपि *punah* + *api* = *punarapi*, even again.

प्रातः + एव = प्रातरेव *prātah* + *eva* = *prātareva*, very early.

भ्रातः + देहि = भ्रातदेहि *bhrātah* + *dehi* = *bhrātar dehi*, Brother, give !

§ 86. No र् *r* can ever be followed by another र् *r* (Pāṇ. VIII. 3, 14). Hence final Visarga, whether etymologically स *s* or र् *r*, if followed by initial र् *r*, and therefore by § 84 changed to र् *r*, is dropt, and its preceding vowel lengthened. (Pāṇ. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ* + *rājate* = *vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātah* + *raksha* = *bhrātā raksha*, Brother, protect !

पुनः + रोगी = पुना रोगी *punah* + *rogī* = *punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, स *s* and र् *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *sah* and एषः *eshah*, this, become स *sa* and एष *esha* before consonants and vowels, except before short अ *a* and at the end of a sentence. (Pāṇ. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *sah* + *dadāti* = *sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *sah indrah* = *sa indrah*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *sah* + *abhat* = *so 'bhavat*, he was.

मृतः सः *mritah sah*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa esha* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indrah* appears as सेंद्रः *sendrah*. (Pāṇ. VI. 1, 134.)

The pronoun स्यः *syah*, he, follows the same rule optionally in poetry. (Pāṇ. VI. 1, 133.)

§ 88. भोः *bhoh*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pāṇ. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoh* + *īśāna* = *bho īśāna*, Oh lord !

भोः + देवाः = भो देवाः *bhoh* + *devāḥ* = *bho devāḥ*, Oh gods !

The same applies to the interjections भगोः *bhagoh* and अघोः *aghoh*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ kṛi, to do (e.g. कर kara, कार kāra), before derivatives of कम् kam, to desire (e.g. कांति kānta, कामा kāma), before कंस kaṁsa, goblet, कुंभ kumbha, jar, पात्र pātra, vessel, कुशा kuśa, counter, board, कर्णी karṇī, ear, the final Visarga of bases in अस् as is changed to स् s. (Pāṇ. VIII. 3, 46.)

Ex. श्रेयः + करः = श्रेयस्करः śreyah+karaḥ=śreyaskarāḥ, making happy.
अहः + करः = अहस्करः ahah+karaḥ=ahaskarāḥ, sun.
आयः + कुम्भः = आयस्कुम्भः ayah+kumbhaḥ=ayaskumbhaḥ, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं adhaḥ+padam=adhaspadam, below the foot.
दिवः + पतिः = दिवस्पतिः divah+patih=divaspatiḥ, lord of heaven.
वाचः + पतिः = वाचस्पतिः vāchah+patih=vāchaspatiḥ, lord of speech.
भाः + करः = भास्करः bhāḥ+karaḥ=bhāskarāḥ, sun, &c.

2. Nouns in इस् is and उस् us, such as हविः haviḥ, धनुः dhanuḥ, &c., before words beginning with क् k, ख् kh, प् p, and फ् ph, always take ष sh. (Pāṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं sarpiḥ+pānam=sarpishpānam, ghee-drinking.
आयुः + कामः = आयुष्कामः āyuh+kāmaḥ=āyushkāmaḥ, fond of life.

Note—भ्रातुष्पुत्रः bhrātūshputraḥ, nephew, is used instead of भ्रातुः पुत्रः bhrātuḥ putraḥ, the son of the brother.

II. Words in अस् as, इस् is, उस् us, treated as Prepositions.

1. The words नमः namah, पुरः puraḥ, तिरः tiraḥ, if compounded prepositionally with कृ kṛi, change Visarga into स् s. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः namah+kāraḥ=namaskāraḥ, adoration ; (but नमः कृत्वा namah kṛitvā, having performed adoration.)
पुरः + कृत्य = पुरस्कृत्य puraḥ+kṛitya=puraskṛitya, having preferred.
तिरः + कारी = तिरस्कारी tiraḥ+kāri=tiraskārī, despising. In तिरः tiraḥ the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words निः nih, दुः duḥ, वहिः vahih, आविः āvih, प्रादुः prāduḥ, चतुः chatuḥ, if compounded with words beginning with क् k, ख् kh, प् p or फ् ph, take ष sh instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः nih+kāmaḥ=nishkāmaḥ, loveless.
निः + फलः = निष्फलः nih+phalaḥ=nishphalaḥ, fruitless.
आविः + कृतं = आविष्कृतं āvih+kṛitam=āvishkṛitam, made manifest.
दुः + कृतं = दुष्कृतं duḥ+kṛitam=dushkṛitam, badly done, criminal.
चतुः + कोणं = चतुष्कोणं chatuḥ+kōṇam=chatushkōṇam, square.

III. Nouns in अस् as, इस् is, उस् us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत् mat, वत् vat, विन् vin, and वल् vala, the final स् s appears as स् s or ष sh (§ 100).

Ex. तेजः + विन् = तेजस्विन् tejah+vin=tejasvin, with splendour.
ज्योतिः + मत् = ज्योतिष्मत् jyotiḥ+mat=jyotishmat, with light.
रजः + वल् = रजस्वल् rajaḥ+vala=rajasvala, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ् *i* or उ् *u*, is changed into श् *sh*, after which the त् *t* becomes द् *t*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ+tvam=archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuh+tayam=chatushṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश् *pāśa*, कल्प् *kalpa*, क् *ka*, and in composition with the verb काम्यति *kámyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into श् *sh* (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah+pāśam=payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah+kalpam=payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah+kah=yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah+kámyati=yaśaskámyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ+pāśam=sarpishpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ+kalpam=sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuh+kah=dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuh+kámyati=dhanushkámyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vár+su=várshu*, in the waters.

गिर् + पतिः = गीर्षति *gir+patih=gírpatiḥ*, lord of speech.

In compounds, however, like गीर्षति: *gírpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गोःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्षतिः *dhúrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्षतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahahpatiḥ* and अहर्षतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahah+bhiḥ=ahobhiḥ*; अहः + सु = अहःसु *ahah+su=ahasu*; अहः + रात्रः = अहोरात्रः *ahah+rātrah=ahorātrah*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. छ् *chh* at the beginning of a word, after a final short vowel, and after the particles आ ा and मा *mā*, is changed to च्छ् *chhh*.

Ex. तव + छाया = तव छ्याया *tava + chhāyā=tava chchhāyā*, thy shade.

मा + छिदत् = मा छ्यिदत् *mā + chhidat=mā chchhidat*, let him not cut.

आ + छादयति = आच्छादयति ा + *chhādayati=āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरैच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badaris.

In the body of a word, the change of छ् *chh* into च्छ् *chhh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI. 1, 73-76.)

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or न् *n* (for न् *n*). (Pāṇ. viii. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vák + śatam* = *vákśatam* or *vákchhatam*, a hundred speeches.

परिव्राद् + शेते = परिव्राद् शेते or परिव्राद् छेते *parivrāt + śete* = *parivrāt śete* or *parivrāt chhete*, the beggar lies down.

महत् + शक्तं = महश्चक्तं or महच्छक्तं *mahat + śakaṭam* = *mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena* = *tachchhlokena*, by that verse.

धावन् + शाशः = धावश्शाशः or धावच्छ्शाशः *dhávan + śaśah* = *dhávañ śaśah* or *dhávañ chhaśah*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap + śabdaḥ* = *ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह् *h*, घ् *gh*, ध् *dh*, ध् *dh*, or भ् *bh* stand at the end of a syllable which begins with ग् *g*, द् *d*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, द् *d*, द् *d*, or ब् *b* are changed into घ् *gh*, ध् *dh*, ध् *dh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. *Table showing the Combination of Final with Initial Consonants.*

Note—I. The sign .. means that no change takes place in the initial or final letter. II. The sign ✓ before a letter indicates that it is preceded by a short; the sign ✗ before a letter indicates that it is preceded by a long vowel; the sign o, that the letter is to be elided. III. In col. IX b, fd, means that the form is the same as in col. LX a. IV. The sign ♀ is used to distinguish the real and necessary from the optional *Anusvara*.

Table showing the Combination of Final with Initial Consonants.

| FINAL. | I | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|----------------------------------|-----------|-------------|--------|--------|-------|-------|--------|----------|-------|-------|---------|----------|-------|-------|-------|-------|-------|
| | IN PAUSA. | अं ज्ञा &c. | क | ख | ग | घ | उ | च | च | ज | ह | ञ | ट | ठ | ड | ण | |
| I. | क् (ग) | ग | गा | ... | गा | ग्य | गुङ्गु | ... | गन् | ग्ह | ग्नङ्ग | ... | ग्व | ग्व | ग्व | ग्व | ग्व |
| II. | ह | ... | हुङ्गु | हुङ्गा | ... | ... | ... | ... | ... | हु | हुङ्ग | ... | हु | हु | हु | हु | हु |
| III. | ट | (इ) | ट | टा | ... | टू | टुङ्गु | ... | टू | टु | टुङ्ग | ... | टु | टु | टु | टु | टु |
| IV. | ण् | ... | ण् | णा | ... | ... | ... | ... | ... | ण | णुङ्ग | ... | ण | ण | ण | ण | ण |
| V. | त् | (द) | द | दा | ... | दू | दुङ्गु | च | च | च | च्च | च्चुङ्ग | द | दु | दु | दु | दु |
| VI. | न् | ... | न्ह | ना | ... | ... | ... | न्हुङ्गु | ... | न्ह | न्हुङ्ग | न्हुङ्गु | न्ह | न्ह | न्ह | न्ह | न्ह |
| VII. | प् | (व) | व | वा | ... | वू | वुङ्गु | ... | वू | वु | वुङ्ग | वुङ्गु | वू | वु | वु | वु | वु |
| VIII. | म् | (‘) | ... | क(कु) | क(हु) | ग(हु) | य(हु) | उ(हु) | च(हु) | छ(हु) | ज(हु) | द(हु) | ट(हु) | ठ(हु) | ड(हु) | ण(हु) | म(हु) |
| IX. a. : and ए exc. अ; and अः | : | र | रा | +क | +ख | गे | घे | उे | चे | श्वे | जे | हे | पे | उे | हे | र्हे | |
| IX. b. अः | id. | आं | आं | आं | आं | आं | आं | आं | आं | आं | आं | आं | आं | आं | आं | आं | आं |
| | | id. | जो ग | जो य | जो आ | जो आ | जो उ | id. | id. | जो ग | जो य | जो आ | id. | जो ग | जो य | जो उ | जो य |
| | | | id. | जो ग | जो य | जो आ | जो उ | id. | id. | जो ग | जो य | जो आ | id. | जो ग | जो य | जो उ | जो य |

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ✓, before a letter, indicates that it is preceded by a short : the sign A ... it is preceded by a long vowel. The signs that the letter is to be held over, or that it is to be held over, are as follows:

III. In col. IX *b*, *id.* means that the form is by a short : the sign \wedge , that it is preceded by a long vowel: the sign \circ , that the letter is to be ended.

IV. The sign Ψ is used to distinguish the real and necessary from the optional *Anusvāra*.
the same as in col. IX *a*.

| | | | | | | | | | | | | | | | | | | |
|-----------------------------------|-----|-------|--------|--------|--------|--------|--------|---------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
| FINAL. | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 |
| I. क् | ... | त | थ | ह | भ | न | , प | फ | व | भ | म | स | य | र | ल | च | श | ह |
| II. त् | ... | द | ग्य | न्नहः | ... | ग्व | ग्म | ग्सङ्गः | ग्य | ग्न | ग्ल | ग्व | ग्ण | ग्ल | ग्ष | ग्सः | ग्ह | ग्घ |
| III. र् | ... | द्य | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू | द्यू |
| IV. ग् | ... | द्व | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू |
| V. त् | ... | द्व | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू |
| VI. न् | ... | द्व | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू |
| VII. प् | ... | द्व | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू |
| VIII. म् | ... | द्व | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू | द्वू |
| IXa. : and इः exec. अः and शाः | ल्ल | ल्ल्य | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै | ल्ल्यै |
| IXb. शाः | id. | शाद् | शाध | शान् | id. | id. | शाव | शाभ | शाम | शाय | शार | शाल | शाव | id. | id. | शा ह | id. | शा ह |
| शः (not शाः) | id. | शोद | शोध | शोन् | id. | id. | शोव | शोभ | शोम | शोय | शोर | शोल | शोव | id. | id. | शो व | id. | शो व |

NATI, or Change of Dental न् n and स् s into Lingual ण् ण and ष् sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ण् ण and ष् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into ण् ण.

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual ण् ण if it is preceded by the linguals च् ri, च् ri, र् r, or ष् sh. The influence of these letters on a following न् n is not stopped by any vowel, by any guttural (क् k, ख् kh, ग् g, ष् gh), ड् n, ह् h, म् m), or by any labial (प् p, फ् ph, ब् b, भ् bh, म् m, व् v), or by य् y, intervening between the linguals and the न् n. (Pâñ. viii. 4, 1; 2.)

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen. plur. of नृ nṛi, man.

कर्णः karṇah, ear.

दूषणं dūshānam, abuse.

वृहणं vṛiṇhaṇam, nourishing, (ह् h is guttural and preceded by Anusvâra.)

अर्केण arkena, by the sun, (क् k is guttural.)

गृह्णति grihṇāti, he takes, (ह् h is guttural.)

क्षिप्तुः kshipnūh, throwing, (प् p is labial.)

प्रेम्णा premṇā, by love, (म् m is labial.)

ब्रह्मणः brahmaṇyah, kind to Brahmans, (ह् h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः nishāṇnah, rested, (न् n is followed by न् n, which is itself afterwards changed to ण् ण.)

अश्वेषत् akshaṇvat, having eyes, (ण् ण is followed by व् v.)

प्रायेण prāyena, generally, (य् y does not prevent the change.)

But अर्चन archana, worship, (च् ch is palatal.)

अर्णवेन arṇavena, by the ocean, (ण् ण is lingual.)

दर्शनं darśanam, a system of philosophy, (ज् ś is palatal.)

अर्धेन ardhenā, by half, (ध् dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmān, the Râmas, (न् n is final.)

Note.—रुग्णः rugṇah, like वृक्षणः vrikṣnah (Pâñ. vi. 1, 16), should be written with ण् ण. The ग् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into ण् ण in compounds, such as शराग्निः śarāgnih. (Pâñ. Gaṇa kshubhnâdi.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना nā, the sign of the Krī conjugation, are not changed into ण् n in the two verbs तृप् trip and क्षुभ् kshubh (Pāṇ. VIII. 4, 39). Hence

तृप्रोति tripnoti, he pleases *. क्षुभाति kshubhnāti, he shakes.

But क्षृणोति śrinoti, he hears. पुष्णाति pushṇāti, he nourishes.

क्षुभाण् kshubhāṇa, imper. shake.

Table showing the Changes of न् n into ण् n.

| क्ष् ri, | in spite of intervening Vowels, Gutturals (including ह् h and Anusvāra), | change न् n | if there follow Vowels, or न् n, |
|----------|---|----------------|--|
| क्ष् rī, | Labials (including व् v), | into | न् m, |
| र् r, | and ण् y, | | ण् y, |
| ष् sh, | | ण् n | व् v. |

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters क्ष् ri, क्ष् rī, र् r, or ष् sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

i. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्नि bárdhri, a leathern thong, + नस् nasa, nose, gives बार्ध्रिनासः bárdhriṇāsaḥ, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. VIII. 4, 3.) But चर्मन् charman, leather, + नासिका násikā, nose, gives चर्मनासिकः charmansikah, if it means having a leathern nose. An important exception is सर्वनामन् sarvanāman, a technical term for pronouns, (सर्वे sarva being the first in their list,) which Pāṇini himself employs with the dental न् n only. (Pāṇ. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः trinayanah†,

* In the Veda we find तृप्णुहि tripnuhi, Rv. II. 16, 6 ; तृप्णवः tripṇaval, Rv. III. 42, 2.

† The Sārasvatī says संज्ञायां चा, that the n is optionally changed when Trinayanah is a name. Hence त्रिनयनः trinayanah or त्रिणयनः triṇayanah. १. १६. २३.

three-eyed, name of Siva; रघुनंदनः *raghunandanah*, name of Râma; सर्वभूतः *svarbhânuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agrañîh*, first, principal, from अग्र *agra*, front, and नी *nî*, to lead.

ग्रामणीः *grâmañîh*, head borough, from ग्राम *grâma*, multitude, and नी *nî*, to lead.

वृत्रमः *vritraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vritrahanam*, acc. of वृत्रहन् *vritrahan*. (Pân. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadî* or *giriṇadî*, mountain-stream.

पराह्नः *parâhnam*, afternoon, from परा *parâ*, over, and अहन् *ahan*, day; but सर्वाह्नः *servâhnaḥ*, the whole day, from सर्व *serva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ a. (Pân. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, शीरपानं *kshîrapânam* if it means the drinking of milk, or a vessel for drinking milk, कंसः शीरपानः *kañsaḥ kshîrapânaḥ*, may be pronounced with dental or lingual *n* (न् n or ण् n); but if it is the name of a tribe who live on milk, it must be pronounced शीरपाणः *kshîrapâṇaḥ*, milk-drinking. (Pân. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavâhanam*, a hay-cart, is spelt with lingual ण् n; while in ordinary compounds, such as इंद्रवाहनं *indravâhanam*, a vehicle belonging to Indra, the dental न् n remains unchanged. (Pân. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् n of any one word can only be affected by the word immediately preceding. Hence माषवापेण *mâsha-vâpeṇa*, by sowing beans; but माषकुम्भवापेन *mâsha-kumbha-vâpeṇa*, by sowing from a bean-jar. (Pân. VIII. 4, 38.)
3. In a compound the change of न् n into ण् n does not take place if the first word ends in ग् g.

Ex. चूक + अयनं = चूगयनं *rik + ayanam = rigayanam*.

Some grammarians restrict this to proper names. (Pân. VIII. 4, 3, 5.)

Or if it ends in श् sh, and the next is formed by a primary suffix with न् n.

Ex. निः + पानं = निष्पानं *nih + pânam = nishpânam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pâvanam = yajushpâvanam*. (Pân. VIII. 4, 35.)

4. In compounds the न् n of nouns ending in न् n, and the न् n of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrîhivâpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrîhivâpiṇah*; but also व्रीहिवापिनः *vrîhivâpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vrîhivâpâni* or *vrîhivâpâni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrîhivâpeṇa* or *vrîhivâpena*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vrīhivāpiṇī* or *vrīhivāpiṇī*. (Kāś.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः *kharapah* (i.e. donkey-keeper) becomes खारपायणः *khārapāyaṇah*, the descendant of Kharapa. मातृभोगीणः *mātṛibhogīṇah*, fit to be possessed by a mother, from मातृ *mātṛi*, mother, and भोगः *bhogah*, enjoymen, with the adjectival suffix ईन् *īna* (*samāśānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्भगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्भगिणी *gargabhaginī* would have the lingual ण् n, if it was derived from गर्भभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*saṃānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kāś.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vṛitrahan*, Vṛitra-killer; gen. वृत्रहणः *vṛitrahaṇah*; but दीर्घाह्नी *dīrghāhnī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpah*, drinking surā; nom. plur. neut. सुरापाणि *surāpāṇi*.
क्षीरपः *kshīrapah*, drinking milk; instrum. sing. स्त्रीरपेण *kshīrapena*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmena*; but अग्रगामिनि *agrāgāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayēṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र् r, the न् n of primary affixes, such as अन् *ana*, अनि *ani*, अनीय *anīya*, इन् *in*, न् *na* (if preceded by a vowel), and मान् *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapāṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopāṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेंगणं *pra + iṅganam* = *preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampanam* = *prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भा bhā, भु bhū, पु pū, कम् kam, गम् gam, प्याय् pyāy, वेष् vep : hence प्रभानं prabhānam &c., never प्रभाणं prabhāṇam ; प्रवेपनं pravepanam, never प्रवेपणं pravepaṇam.

8. After prepositions containing an र् r, such as अंतर् antar, निर् nir, परा parā, परि pari, and प्र pra, and after दुर् dur, the change of न् n into ण् n takes place :

1. In most roots beginning with न् n. (Pāṇ. VIII. 4, 14.)

प्र + नमति = प्रणमति pra + namaṭi = pranamati, he bows.

परा + नुदति = पराणुदति parā + nudati = parāṇudati, he pushes away.

अंतः + नयति = अंतर्णयति antaḥ + nayati = antarnayati, he leads in.

प्र + नायकः = प्रणायकः pra + nāyakah = pranāyakah, a leader.

The roots which are liable to this change of their initial न् n are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् n. Thus we should find the root नम् nam entered as णम् nam, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pāṇ. VIII. 4, 33.)

णिसि nis, to kiss; प्रणिसितव्यं or प्रनिसितव्यं pranīśisitavyam or pranīśisitavyam.

णिक्षि niksh, to kiss; प्रणिक्षणं or प्रनिक्षणं pranīkṣhaṇam or pranikṣhaṇam.

णिदि nid, to blame; प्रणिदनं or प्रनिदनं pranīndanam or pranindanam.

3. In a few roots the initial न् n resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् n, viz. (Pāṇ. VI. 1, 65, vārt.)

नृत् nrīt, to dance.

नाट् nāṭ, to fall down, (Chur *).

नंद् nand, to rejoice.

नाथ् nāth, to ask.

नर्द् nard, to howl.

नाध् nādh, to beg.

नङ् nakk, to destroy.

नृ nṛī, to lead.

Ex. परिनर्तनं parinartanam; परिनन्दनं parinandanam.

4. The root नश् naś, to destroy, changes न् n into ण् n only when its ण् s is not changed to ष् sh. प्र + नश्यते = प्रणश्यते pra + naśyate = pranāśyate; but प्र + नष्टः = प्रनष्टः pra + nashṭah = pranashṭah, destroyed. (Pāṇ. VIII. 4, 36.)

5. In the root अन् an, to breathe, the न् n is changed to ण् n if the र् r is not separated from the न् n by more than one letter. Thus प्र + अनिति = प्राणिति pra + aniti = prāṇiti, he breathes; but परि + अनिति = पर्यनिति pari + aniti = paryaniti (Pātañjali). The reduplicated aorist forms प्राणीनात् prāṇīnāt; the desiderative with परा parā is पराणीणिषति parāṇiṇishati. (Pāṇ. VIII. 4, 19, 21.)

* It is not नट् nat, to dance, but नट् naṭ of the Chur class, and hence written with a long ā. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् han, to kill, the न् n is changed except where ह् h has to be changed to ष् gh. (Pāṇ. VIII. 4, 22.) Thus प्र + हन्यते = प्रहण्यते pra + hanyate = prahanyate, he is struck down; अंतर्हन्यते antarhanyate (Pāṇ. VIII. 4, 24); but प्र + घन्ति = प्रघन्ति pra + ghnanti = praghnanti, they kill. Also प्रहणनं prahāṇam, killing.

The change is optional again where न् n is followed by स् m or च् v. (Pāṇ. VIII. 4, 23.) Thus प्रहन्मि or प्रहण्मि prahanmi or prahaṇmi; प्रहन्वः or प्रहण्वः prahanvah or prahaṇvah.

7. The न् n of नु nu of the Su and of ना nā of the Krī conjugation is changed to ण् n in the verbs हि hi, to send, and मी mī, to destroy. (Pāṇ. VIII. 4, 15.) Ex. प्रहिण्वन्ति prahīṇvanti; प्रमीण्वन्ति pramīṇvanti.

8. The न् n of the termination आनि áni in the imperative is changeable. (Pāṇ. VIII. 4, 16.) Thus प्र + भवानि = प्रभवाणि pra + bhaváni = prabhaváni.

9. The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c., is changed into ण् n before the verbs (Pāṇ. VIII. 4, 17) गद् gad, to speak, नद् nad, to shout, पत् pat, to fall, पद् pad, to go, the verbs called शु ghu, माड्* mā, to measure, मेड् me, to change, सो so, to destroy, हन् han, to kill, या yā, to go, वा vā, to blow, द्रा drā, to flee or to sleep, पस् psd, to eat, वप् vap, to sow or to weave, वह् vah, to bear, शम् śam, to be tranquil (div), चि chi, to collect, दिह् dih, to anoint.

The same change takes place even when the augment intervenes. (Pāṇ. VIII. 4, 17, vārt.)

प्रणगदत् pranyagadat; प्रणयनदत् pranyanadat.

§ 99. In all other verbs except those which follow गद् gad, the change of नि ni after प्र pra, परि pari, &c., is optional.

प्रनिपचति or प्रणिपचति pranipachati or pranīpachati.

Except again in verbs beginning with क ka or ख kha, or ending in ष् sh (Pāṇ. VIII. 4, 18), in which the न् n of नि ni remains unchanged.

प्रनिकरोति pranikaroti; प्रनिखादति pranikhādati; प्रनिपिनश्ति pranipinashṭi.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि ni after प्र pra, परि pari, &c., into णि ni, mentions मा mā, but this, according to the commentaries, includes two roots, the root माड् mā(ñ), which forms मीमते mīmāte, he measures, and the root मेड् me(ñ), which forms मयते mayate, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus शम् (div) means śāmyati, or śam conjugated like div, and not śāmayate.

Change of स् s into ष् sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ ā, or by क् k, ए r, ल् l, is always changed into the lingual ष् sh, provided it be followed by a vowel, or by त् t, थ् th, न् n, म् m, य् y, or व् v; likewise by certain Taddhita suffixes, क् ka, कल्प् kalpa, पाश् pāśa, &c.

If an inserted Anusvāra† or the Visarga or ष् sh intervenes between the vowel and the स् s, the change into ष् sh takes place nevertheless.

Ex. सर्पिंस् *sarpis*, inflectional base; सर्पिः *sarpiḥ*, nom. sing. neut. clarified butter; instrum. सर्पिष्ठा *sarpishā*; nom. plur. सर्पिंशि *sarpīṁshi* (here the Anusvāra intervenes); loc. plur. सर्पिःषु *sarpiḥshu* (here the Visarga intervenes), or सर्पिष्म्यु *sarpishshu* (here the ष् sh intervenes).

वाच्यु *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिख्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *girshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्षु *kamal + su = kamalshu*, naming the goddess Lakshmî.

ध्रोक्ष्यति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह् h is changed to क् k, and the aspiration thrown on the initial द् d.)

पोक्ष्यति *pokhyati*, fut. of पुष् *push*, to nourish; (here ष् sh is changed into क् k.)

सर्पिः + कः = सर्पिष्कः *sarpiḥ + kah = sarpiṣkah*; adj. formed by क् ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpiḥ + tarah = sarpiṣṭarah*; (here the त् t of तरः *tarah* is changed into ट् t̄, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तरा *gīstara*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpiḥ + mat = sarpiṣmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśishah*, from root शास् *sās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

† The Anusvāra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṁsu*, loc. plur. of पुंस् *puṁs*, man, Pada base पुम् *pum*, it does not become पुंषु *puṁshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvāra to the inserted Anusvāra, we should have to write either पुंषु *puṁshu*, or, if we wish to preserve the स् s, पुन्तु *punṣu*. According to Pāṇini, however, पुंसु *puṁsu* is the right form. The Sārasvatī prescribes पुंषु *puṁshu*.

Table showing the Changes of स् s into ष् sh.

| | | |
|--|---------------------------------|---|
| Any Vowels except अ, आ ā, (in spite of inserted Anusvâra, Visarga, or sibilant intervening.) also क् k, र् r, ल् l if immediately preceding, | change स् s into ष् sh | if there follow Vowels, or न् t, ष् th, न् n, म् m, य् y, व् v. |
|--|---------------------------------|---|

§ 101. The same rule produces the change of स् s into ष् sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ā: Ex. स्वप् svap, to sleep ; Redupl. Perf. सुष्वाप् sushvâpa, I have slept. सिध् sidh, Des. सिष्हित्सति sisihitsati. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष् sh after prepositions requiring such a change, viz. अति ati, over, अन् anu, after, अपि api, upon, अभि abhi, towards, नि ni, in, निर् nir, out, परि pari, round, प्रति prati, towards, वि vi, away : Ex. अभि + स्तौति = अभिष्टौति abhi + stauti = abhishṭauti, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a: Ex. अभ्यष्टौत् abhyashṭaut, he praised. Some verbs, after these prepositions, keep the ष् sh in the reduplicated perfect: Ex. सिच् sich, to sprinkle ; अभिष्ठिचति abhishiñchati, he sprinkles ; अभिष्पेच abhishishecha, he has sprinkled. In the intensive सिच् sich does not follow this rule ; hence अभिसेसिच्यते abhisesichyate (Pâṇ. VIII. 3, 112) ; but in the desiderative स् s is changed, अभिष्पिष्ठिति abhishishikshati. Many other cases must be learnt from the dictionary or from Pâṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pâṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मि smi, to smile, स्विद् svid, to sweat, स्वद् svad, to taste, स्वंज् svanj, to embrace, स्वप् svap, to sleep,) as if beginning with ष् sh. Thus they write षिध् shidh, षाश्वहा shvahā, षिं shmi. (Pâṇ. VI. 1, 64.)

This is not done with सृप् srīp, to go, सृज् srīj, to let off, सृत् strī, to cover, सृत्र् strī, to cover, स्त्रै styai, to sound, सक् sek, to go, स् sri, to go, in order to show that their initial स् s is not liable to be changed into ष् sh under any circumstances.

They then give the general rule that this initial ष् sh is to be changed into स् s, in all these verbs, except षिव् sh̄iv, to spit, and षव्षक् shwashk, to go, (and according to some in ष्वै sh̄yai, Sâr.,) unless where ष् sh is enjoined a second time.

Now ष् sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति vi + stauti = vishṭauti. सेव sev forms सिष्वेव sisheva in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिष्ध sidh, Des. सिष्पित्सति sishtsati.

But if the स् s of the desiderative element must itself be changed to ष् sh, the initial स् s remains unchanged. सिष्ध sidh, सिसेपिष्यति sisedhishati. (Pāṇ. VIII. 3, 61.)

Except in स्तु stu, and in derivative verbs in अय aya, where स् s is changed to ष् sh. स्तु stu, Des. तुष्टूपति tushṭupati. सिष्ध sidh, Caus. सेधयति sedhayati, Des. सिषेपिष्यति sishedhāyishati; but सुमूपति susūpatti. (VIII. 3, 61.)

Except again, in certain causatives, in अय aya (VIII. 3, 62), where स् s is not changed into ष् sh. सिद् svid, सिसेदपिष्यति sisvedayishati. सद् svad, सिसादपिष्यति sisvādayishati. सह sah, सिसाहपिष्यति sisāhayishati.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु su (su), सूसु sūsū (tud), सो so (div), स्तु stu (ad), स्तुभ् stubh (bhū); or even if separated by reduplication, in the verbs स्था sthā, सेनय senaya, सिष्ध sidh, सिच् sich, संज् sañj, संज् svāñj, सद् sad, स्तंभ stambh, स्वन् svan, सेव् sev, (the last only after परि pari, नि ni, वि vi: VIII. 3, 65.)

After prepositions : अभिषुणोति abhishuṇoti. अभिषुवति abhishuvati. अभिष्यति abhishyati. परिष्टौति parishṭauti. परिषेभते parishṭobhate. अभिष्ठास्यति abhishṭhāsyati. अभिषेण्यति abhisheṇayati. परिषेधति parishedhati. अभिषिंचति abhishiñchati. परिषत्ति parishajati. परिष्वजते parishvajate (VIII. 3, 65). निषीदति nishīdati, but प्रतिसीदति pratisīdati (VIII. 3, 66). अभिष्ठान्ति abhishṭabhnāti (VIII. 3, 67 and 114). Also अवश्य avashṭabhyā (VIII. 3, 68, in certain senses). वि and अवश्यणति vi and avashvaṇati (VIII. 3, 69, in the sense of eating). परिषेवते parishevate.

After prepositions and augment: अभ्युपुणोत् abhyashuṇot. पर्युपुवत् paryashuvat. अभ्यप्त् abhyashyat. पर्युषौत् paryashṭaut. अभ्येभत् abhyashṭobhata. अभ्यात् abhyashṭhāt. अभ्यषेण्यत् abhyashēṇayat. पर्यपेधत् paryashedhat. अभ्यिंचत् abhyashiñchat. पर्यपन् paryashajat. अभ्यष्वजत् abhyashvajata. अभ्यषीदत् abhyashīdat. अभ्यष्टान् abhyashṭabhnāt. अवश्यणत् vyashvaṇat and अवश्यान् avdshvaṇat. पर्येवत् paryashewata.

After prepositions and reduplication (VIII. 3, 64): अभितष्टौ abhitashṭhau. अभिषिष्णेयिष्यति abhishisheṇayishati. अभिषिष्पिष्यिष्यति abhishishedhayishati. अभिषिष्क्षति abhishiṣkshati. अभिषिष्द्वयति abhishishaṅkshati and अभ्यषिष्द्वयत् abhyashishaṅkshat. परिषिष्वान्क्षते parishishvānkshate. निषिष्टसति nishishatsati (VIII. 3, 118). अभितष्टंभ abhitashṭambha. अवश्यवाण् avashashvāṇa. परिषिष्वेव parishisheva, (the last only after परि pari, नि ni, वि vi.)

4. Only after the prepositions परि pari, नि ni, वि vi, the following words (VIII. 3, 70): the part. सितः sitah, the subst. सयः sayah, सिव् siv, सह sah; कृ kri (if with initial स् s, स्कृ skṛi) and similar verbs; स्तु stu.

The words mentioned in 4. and संज् svāñj may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु anu, वि vi, परि pari, अभि abhi, नि ni, स्यंद syand may take ष् sh, except when applied to living beings. (viii. 3, 72.)
 6. After the prep. वि vi, स्कंदित् skand may take ष् sh, though not in the past participle in ना ta (viii. 3, 73), but after the prep. परि pari, throughout, even in the past participle (viii. 3, 74). परिष्कन्नः or परिस्कन्नः parishkannah or pariskannah.
 7. After the prep. निर् nir, नि ni, वि vi, the verbs स्फुर् sphur and स्फुल् sphul may take ष् sh. (viii. 3, 76.)
 8. After the prep. वि vi, स्कंभ् skambh must always take ष् sh. (viii. 3, 77.)
 9. The verb अस् as, after dropping its initial vowel, takes ष् sh after prepositions which cause such a change, and after प्रादुर् prādūr, if the ष् sh is followed by य् y or a vowel (viii. 3, 87). अभिष्यात् abhisyāt. प्रादुर्ष्यात् prādūlshyāt. प्रादुर्षंति prādūshanti.
 10. The verb खप् svap, when changed to सुप् sup, takes ष् sh, after सु su, वि vi, निर् nir, दुर् dur (viii. 3, 88). सुशुप्तः sushuptah. दुःशुप्तः duḥshuptah.
- Exceptional cases, where स् s is used, and not ष् sh:
11. The verb सिच् sich, followed by the intensive affix (viii. 3, 112). अभिसेसिच्यते abhisesi-chyate.
 12. The verb सिध् sidh, signifying to go (viii. 3, 113). परिसेपति parisedhati.
 13. The verb सह् sah, if changed to सोह् sodh (viii. 3, 115). परिसोहुं parisodhūm.
 14. The verbs स्तंभ् stambh, सिव् siv, सह् sah, in the reduplicated aorist (viii. 3, 116). पर्यसीष्वहत् paryasīshahat.
 15. The verb सु su, followed by the affixes of the 1st future, the conditional, or the desiderative (viii. 3, 117). अभिसोष्यति abhisoshayati. अभिसुसूः abhisusūh.
 16. The verbs सद् sad, सञ्ज् svanj, in the reduplicated perfect (viii. 3, 118). अभिषसाद् abhishasāda. अभिषसन्जे abhishasvaje.
 17. The verb सद् sad, optionally, if preceded by the augment (viii. 3, 119). न्यसीदत् or न्यसीदत् nyashidat or nyasidat.

§ 104. There are many compounds in which the initial स् s of the second word is changed to ष् sh, if the first word ends in a vowel (except ा). Ex. युधिष्ठिर् yudhishthira, from युधि yudhi, in battle, and स्थिर् sthira, firm; सुषु sushtha, well; दुषु dushta, ill; सुषमा sushamā, beautiful, विषमः vishamah, difficult, from समः samah, even; त्रिष्टुभ् trishṭubh, a metre; अग्नीशमौ agnī-shomau, Agni and Soma; मातृष्वसृ mātriṣvasti, mother's sister; पितृष्वसृ pitriṣvasti, father's sister; गोष्ठः goshtah, cow-stable; अग्निष्टोमः agnīṣṭomah, a sacrifice; ज्योतिष्टोमः jyotiṣṭomah, a sacrifice, (here the final स् s of ज्योतिस् jyotis is dropt.) In तुरासाह् turásāh, a name of Indra, and similar compounds, स् s is changed to ष् sh whenever ह् h becomes त् t; nom. तुराष्वाह् turāshāh; acc. तुराष्वाहं turāshāham. (Pāṇ. viii. 3, 56.)

Change of Dental ष् dh into Lingual द् dh.

§ 105. The ष् dh of the second pers. plur. Ātm. is changed to द् dh in the reduplicated perfect, the aorist, and in शीघ्रं shīghram of the benedictive, provided the ष् dh, or the षी shी of शीघ्रं shīghram, follows immediately an inflective root ending in any vowel but अ्, आ् a.

(Pāṇ. viii. 3, 78.)

Ex. कृ kri; Perf. चक्रृद् chakṛidhve.

च्यु chyu; Aor. अच्योद् achyodhvam.

मु plu; Bened. प्लोषीद् ploṣīdhvam.

But शिष् *kship*; Aor. अश्विद्धवं *akshibdhvam*.

यज् *yaj*; Bened. यशीद्धवं *yakshīdhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य *y*, ए *r*, ल् *l*, व् *v*, ह् *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविधे *luluvidhve* or लुलुविद् *luluvidhve*.

लु *lu*; Aor. अलविधं *alavidhvam* or अलविद् *alavidhvam*.

लु *lu*; Bened. लविषीधं *lavishīdhvam* or लविषीद् *lavishīdhvam*.

But बुध् *budh*; Aor. अबोधिधं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32–94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेष्मि *dveshmi*, I hate, द्वेषि *drekshi*, thou hatest, द्वेषि *dveshi*, he hates, अद्वेत् *advet*, he hated, द्विद्धि *dviddhī*, Hate! द्वित् *dvit*, a hater, द्विषः *dvishah*, of a hater, द्वित्सु *dviṣsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final श *sh* into क् *k*, ट् *t*, इ *d*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग् *praüga*, fore-yoke, तितू *titaü*, sieve, are isolated exceptions. The hiatus in compounds, such as पुराता *pura-ätā*, going in front, नमउक्तिः *nama-uktih*, saying of praise, which

is produced by the elision of a final स s before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final अ a and आ ā coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda+ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda+i* = तुदे *tude*, I beat, ऐtm.

दान + इ *dána+i* = दाने *dáne*, in the gift.

दान + ई *dána+i* = दाने *dáne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short अ a, it becomes necessary to lay down some rules requiring final अ a to be dropped before certain vowels. Thus if अम् *am* is put down as the general termination of the acc. sing., as in वाचं *vach-am*, it is necessary to enjoin the omission of final अ a of शिवं *sivam* before the अं *am* of the acc. sing., in order to arrive at शिवं *sivam*. In the same manner, if अं *am* is put down as the termination of the 1. p. sing. impf. Par., and ए *e* as that of the 1. p. sing. pres. ऐtm., we can form regularly अद्वेषं *advesham* and द्विषे *dvise*; but we have to lay down a new rule, according to which the final अ a of तुद *tuda* is dropped, in order to arrive at the correct forms अतुदं *atud(a)-am* and तुदे *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical आ ā, certain phonetic rules had to be laid down, according to which the final आ ā had to be elided before certain terminations beginning with vowels. Thus the dative शंखधा + ए *sankhadhma+e* was said to form शंखधे *sankhadhme*, (to the shell-blower,) by dropping the final आ ā, and not शंखधै *sankhadhai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ ā is dropped, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pān. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ ā, many special rules have to be observed, according to which final आ ā is either elided, or changed to ई i or to ए e. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *pund+anti* = पुनंति *punanti*, they cleanse.

पुना + मः *pund+mah* = पुनीमः *punimah*, we cleanse.

दा + हि *dā+hi* = देहि *dehi*, Give!

§ 110. Final इ i, ई ii, उ u, ऊ ū, चू ri, if followed by vowels or diphthongs, are generally changed to य y, ए v, ई r.

Ex. मति + ए = मत्यै *mati+ai* = *matyai*, to the mind.

जिगि + उः = जिग्युः *jigi+uh* = *jigyu*, they have conquered.

भानु + ओः = भान्वोः *bhanu+oh* = *bhanvo*, of the two splendours.

पितृ + आ = पित्रा *pitri+i* = *pitrā*, by the father.

बिभी + अति = बिभ्यति *bibhi+ati* = *bibhyati*, they fear.

In some cases इ॒ि and ई॒ि are changed to इ॒य॑ iy; उ॒ु and ऊ॒ु to उ॒य॑ uv; च॒रि॑ to रि॑ ri; च॒रि॑ to इ॒रि॑ ir and, after labials, to उ॒रि॑ ur.

Ex. शिथि॑ + अयुः॑ = शिथ्रिययुः॑ sīśri+athuh=śīśriyathuh, you (two) have gone.

भी॑ + इ॒॑ = भियि॑ bhī+i=bhiyi, in fear.

यु॒॑ + अंति॑ = युवंति॑ yu+anti=yuvanti, they join.

युयु॒॑ + उ॒॑ = युयुयुः॑ yuyu+uh=yuyuvuh, they have joined.

सुषु॒॑ + ए॑ = सुषुवे॑ sushu+e=sushuve, I have brought forth.

भू॒॑ + इ॒॑ = भुवि॑ bhū+i=bhuvi, on earth.

मृ॒॑ + अते॑ = मियते॑ mri+ate=mriyate, he dies.

गृ॒॑ + अति॑ = गिरति॑ grī+ati=girati, he swallows.

पप॒॑ + इ॒॑ = पपुरि॑ paprī+i=papuri, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभ्यति॑ bibhyati from भी॑ bhī, but जिह्यिति॑ jihriyati from ह्री॑ hri.

§ 111. Final च॒रि॑, if followed by terminational consonants, is changed to इ॒रि॑ ir; and after labials to उ॒रि॑ ur.

गृ॒॑ grī, to shout; Passive गीर्यते॑ gīr-yate; Part. गीर्णः॑ gīrnah.

पू॒॑ prī, to fill; Passive पूर्यते॑ pūr-yate; Part. पूर्णः॑ pūrnah.

Before the य॑ y of the Passive, Intensive, and Benedictive, final इ॒॑ i and उ॒॑ u are lengthened, final च॒॑ ri changed to रि॑ ri, final च॒॑ ri to इ॒॑ ir or उ॒॑ ur. (See § 390.)

§ 112. ए॑ e, ऐ॑ ai, ओ॑ o, औ॑ au, before vowels and diphthongs, are generally changed into अय॑ ay, आय॑ áy, अव॑ av, आव॑ áv.

दे॑ + अते॑ = दयते॑ de+ate=dayate, he protects.

रै॑ + ए॑ = राये॑ rai+e=rāye, to wealth.

गो॑ + ए॑ = गवे॑ go+e=gave, to the cow.

नौ॑ + अः॑ = नावः॑ nau+ah=návah, the ships.

Roots terminated by a radical diphthong (except अ॑ rye in redupl. perf., Pāṇ. vi. 1, 46) change it into आा॑ before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे॑ + ता॑ = दाता॑ de+tā=dátā, he will protect.

दे॑ + सीय॑ = दासीय॑ de+sīya=dásīya, May I protect!

म्ल॑ + ता॑ = म्लाता॑ mlai+tā=mlátā, he will wither.

शो॑ + ता॑ = शाता॑ só+tā=sátā, he will pare.

But in the Present ग्लै॑ + अति॑ = ग्लायति॑ glai+ati=gláyati, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क॑ k, ङ॑ n, ट॑ t, ण॑ ñ, त॑ t, न॑ n, प॑ p, म॑ m, ल॑ l, :॑ h, ष॑ ṣ, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध्॑ yudh, battle, would in the vocative singular be

युध् *yudh*. Here, however, the घ *dh* must be changed into ह *d*, because no aspirate is tolerated as a final (§ 54. 1); and ह *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अथोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial ह *d* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स् = वाक् *vāch* + *s* = *vāk*, speech; nom. sing.

प्रांच् + स् = प्राङ् *prāñch* + *s* = *prāñ*, eastern; nom. sing. masc. Here प्रांक्, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राङ् *prāñ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल्ल् + स् = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल्क् *suwalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल्ल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स् = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेट् *advesh* + *t* = *advet*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अथोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *pṛich* + *dhve* = *pṛigdhve*, you mix; 2. p. plur. pres. ऐत्म.

2. अद् + सि = अस्ति *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरृत् + इ = मरृति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वच्मि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भग्न + नः = भग्नः *bhag + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामथ + ति = मामत्ति *māmath + ti = māmatti*, 3. p. sing. pres. Par. of the intensive मामथ *māmath*, he shakes much.

रुध् + ध्वे = रुद्धे *rundh + dhve = runddhve*, 2. p. plur. pres. Ātm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yaḥ = lobhyah*, to be desired.

शुभ् + नाति = शुभ्नाति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् gh, ध् dh, घ् dh, भ् bh are followed by त् t or थ् th, they are changed to the corresponding soft letters, ग् g, द् d, द् d, ब् b, but the त् t and थ् th are likewise softened, and the द् d receives the aspiration. See also § 128.

Ex. रुणथ् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लब्हः *labh + taḥ = labdhah*, taken.

रुध् + यः = रुद्धः *rundh + thaḥ = runddhaḥ* (also spelt रुधः *rundhaḥ*), you two obstruct.

रुध् + तः = रुद्धः *rundh + taḥ = runddhaḥ*, they two obstruct.

अवांध् + तं = अवांद्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अवंध् + याः = अवंद्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Ātm. thou boundest.

In अवांद्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् dh is not thrown back upon the initial ध् dh, because it is supposed to be absorbed by the तं tam of the termination, changed into ध् dham. The same applies to अवंद्धाः *abanddhāḥ*, though here the termination याः *thāḥ* was aspirated in itself.

§ 118. If घ् gh, ध् dh, घ् dh, भ् bh, ह् h, at the end of a syllable, lose their aspiration either as final or as being followed by ध् dhv (not by धि dhī), भ् bh, स् s, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् g, द् d, द् d, ब् b. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुद्धिः *bhudbhīḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Ātm. अभुद्ध्वम् *abhuddhvam*.

Second pers. sing. pres. Intens. बोबोध् + सि = बोभोत्सि *bobodh + si = bobhotsi*.

Desiderative of दभ् *dabh*, पिष्टति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बंधु + स्यामि = भंस्यामि *bandh+syámi=bhantsyámi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्धवं *adhugdhwam*, 2. p. plur. impf. ऐत्म.: but 2. p. sing. imp. Par. दुग्धिं *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhá*, दधामि *dadhámi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध् *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + नः = धतः: *dadh+tah=dhattah*; दध् + यः = धत्यः: *dadh+thaḥ=dhatthah*; दध् + से = धत्से *dadh+se=dhatse*; दध् + ध्वं = धद्वं *dadh+dhvam=dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vách*; voc. वाक् *vák*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach+ti=vakti*.

युञ् + धि = युंग्धि *yūñj+dhi=yuṅgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाच्चि *vách+i=váchi*.

वाच् + य = वाच्य *vách+ya=váchya*, to be spoken.

वच् + मः = वच्मः *vach+mah=vachmaḥ*, we speak.

वच् + वः = वच्वः *vach+vah=vachvah*, we two speak. (See also § 124.)

§ 120. ष् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dvit*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद् *advet*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेष्मि *dvesh+si=dveshi*, thou hatest; aor. अद्विष्ठत् *advikshat*, he hated.

पोक्षति *pokshati* (*posh+syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *t* and द॒*th*.

Ex. द्विष् + नः = द्विष्टः *dvish+tah=dvishṭah*, they (two) hate.

सर्पिष् + नम् = सर्पिष्टम् *sarpish+tamam=sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ष् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, द॒*th*, द् *d*, द॒*dh*, ण् *n̄*, and ष् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dvidh+dhi=dvidḍhi*, hate thou.

मृद् + नाति = मृद्धाति *mrid+nāti=mridḍnāti*.

ईद् + ते = ईटे *īd+te=īṭte*, he praises.

षट् + नाम् = षणां *shat+nām=shapnām*, of six.

षट् + नवतिः = पणवतिः *shat+navatiḥ=shapnāvatiḥ*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations ष् *sh* is treated like द् *t*.

Ex. द्विष् + ध्वं = द्विद्वं *dvish+dhvam=dvidḍhvam*, 2. p. plur. imp. ऐत्म. Hate ye

द्विष् + सु = द्विद्सु *dvish+su=dviṣsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhrish*, nom. धृक् *dhrīk*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mrij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *srij*, to let forth, and भ्रज् *bhrājj*, to roast (भ्रस् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by ष् *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृज् + ष = मृष् *mrij+tha=mrisht̄ha*, you wipe.

राज् + सु = राद्सु *rāj+su=rātsu*. अयज् + धं = अयद्धं *ayaj+dhvam=ayad̄dhvam*.

§ 125. Most verbal and nominal bases ending in ग् *ś*, छ् *chh*, ख् *ksh*, श् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विश् *vis*; nom. विट् *vit*, a man of the third caste.

Fut. वेश् + स्यामि = वेक्ष्यामि *ves+syāmi=vekshyāmi*, I shall enter.

Fut. periphr. वेश् + ता = वेष्टा *ves+tā=veshtā*, he will enter.

विश् + धं = विद्धं *vis+dhvam=viddhvam*, enter you.

Loc. plur. विश् + सु = विद्सु *vis+su=vitsu*, among men.

Nominal base प्राश् *prāchh*; nom. प्राट् *prāt*, an asker.

Verbal base प्रश् *prachh*; प्रश् + स्यामि = प्रस्यामि *prachh+syāmi=prakshyāmi*, I shall ask.

प्रश् + ता = प्रश्टा *prachh+tā=prashṭā*, he will ask.

प्राश् + सु = प्राद्सु *prāchh+su=prātsu*, among askers.

Nominal base तथ् *taksh*; तथ् + सु = तद्सु *taksh+su=taṣtu*, among carpenters.

Nominal base रथ् *raksh*; गोरथ् + सु = गोरद्सु *goraksh+su=goraṣtu*, among cowherds.

Verbal base चक्ष् *chaksh*; चक्ष् + से = चक्षे *chaksh+se=chakshe*, thou seest.

चक्ष् + धे = चक्ष्द्वे *chaksh+dhve=chaddhve*, you see.

व्रश् *vraśch*, to cut; nom. sing. वृट् *vrit*.

व्रश् + स्यामि = व्रस्यामि *vraśch+syāmi=vrakshyāmi*, I shall cut.

व्रश् + ता = व्रष्टा *vraśch+tā=vrashṭā*, he will cut.

§ 126. The ग् *ś* of दिश् *diś*, to show, दृश् *driś*, to see, स्पृश् *spriś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिश् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिभिः *dīgbhiḥ*; loc. plur. दिश्तु *dikshu*.

दृश् *driś*; nom. sing. दृक् *drik*; instrum. plur. दृग्भिः *dīgbbhiḥ*.

In the root नश् *naś*, the change of ग् *ś* into क् *k* or द् *d* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like घ् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेस्यामि *leh+syāmi=lekshyāmi*, I shall lick.

दोह् + स्यामि = दोस्यामि *doh+syāmi=dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like घ् *gh* in most words beginning with ह् *d* (Pāṇ. VIII. 2, 32), and in उष्णिह् *ushṇih*; or (2) like ह् *h* in all other words.

Ex. (1) दुह् duh; nom. धुक् dhuk; instrum. plur. धुग्भिः dhugbhīḥ; loc. plur. धुक्षु dhukshū; part. pass. दुग्धः dugdhaḥ.

दृह् + तः = दृठः dṛih+taḥ = dṛiḍhaḥ, fast, is an exception.

Ex. (2) लिह् lih; nom. लिट् lit; instrum. plur. लिड्भिः liḍbhīḥ; loc. plur. लिट्सु liṭsu (वाह् vāh, वाट्सु vāṭsu).

लिह् + तः = लीठः lih+taḥ = līḍhaḥ.

रुह् + तः = रुठः ruh+taḥ = rūḍhaḥ.

In लीठः līḍhaḥ and रुठः rūḍhaḥ, द् + त् dh+t are changed to द् + द् dh+dh, or, more correctly, to इ d + द् dh (§ 117); then the first इ d is dropped and the vowel lengthened. The only vowel which is not lengthened is चू ri; e.g. चूह् + त = चूठ व्रिह् + ता = व्रिधा.

The vowel of सह् sah and वह् vah is changed into ओ o (Pāṇ. vi. 3, 112), unless Samprasāraṇa is required, as in the part. जटः uḍhaḥ. (Pāṇ. vi. 1, 15.)

§ 129. The final ह h of certain roots (द्रुह् druh, मुह् muh, स्नुह् snuh, स्निह् snih) is treated either as घ gh or द् dh. From द्रुह् druh, to hate, we have in compounds the nom. sing. ध्रुक् dhruk and ध्रुद् dhruṭ (Pāṇ. VIII. 2, 33); past participle द्रुग्धः drugdhaḥ or द्रूढः drūḍhaḥ.

§ 130. The final ह h of नह् nah, to bind, is treated as ध dh.

Ex. उपानह् upānah, slipper; nom. sing. उपानत् upānat; instrum. plur. उपानड्भिः upānadbhīḥ.

Past part. pass. नह् + तः = नङ्गः nah+taḥ = naddhaḥ, bound.

As to अनङ्गुह् anaṅguh, ox, &c., see Declension.

§ 131. The स् s of the nominal bases ध्वस् dhvas, falling, and स्रस् sras, tearing, if final or followed by Pada-terminations, and the स् s of वस् vas, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् t (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् dhvas, to fall; nom. sing. ध्वत् dhvat, nom. plur. ध्वसः dhvasaḥ, instrum. plur. ध्वड्भिः dhvadbhīḥ.

§ 132. Verbal bases ending in स् s, change it to त् t, before terminations of the general tenses beginning with स् s. (Pāṇ. VII. 4, 49.)

Ex. वस् vas, to dwell; fut. वस् + स्यामि = वस्यामि vas+syāmi=vatsyāmi.

Before other terminations beginning with स् s, final स् s remains unchanged.

वस् + से = वस्ते vas+se=vasse, thou dwellest.

सस् + सि = सस्ति sas+si=sassi, thou sleepest.

निंस् + से = निंस्ते niṁs+se=niṁsse, thou kispest.

पेपेस् + सि = पेपेष्यि pepes+si=pepeshhi, thou hurtest. (§ 100.)

In certain verbs final स् s is dropped before धि dhi of the imperative.

शास् + धि = शाधि śās+dhi=śādhi. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि chakās+dhi=chakādhi.

In the same verbs final स् s, if immediately followed by the termination of the second person, स् s, may be changed to त् t or remain स् s.

अशास् + स् = अशात् or अशा: asās+s=asāt or asāḥ.

Before the त् t of the third person, it always becomes त् t.

अशास् + त् = अशात् asās+t=asāt. (Pāṇ. VIII. 2, 73, 74.)

Final त् *t*, द् *d*, ध् *dh* before the स् *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by त् *t* or by स् *s*; अवेत् *avet* or अवे: *aveh*, thou knewest; अरुणत् *arunat* or अरुणः *arunah*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the सु *su* of the loc. plur.), are changed to Anusvāra.

Ex. जिघांसति *jighānsati*, he wishes to kill, from हन् *han*.

कंस्यते *kramsyate*, he will step, from क्रम् *kram*.

But सुहिन्सु *suhinsu*, among good strikers, from सुहिन् *suhin*, Pada base of सुहिंस् *suhims*. If न् *n* were changed to Anusvāra, we should have to write सुहिंशु *suhimshu*.

§ 134. न् *n* remains unchanged before semivowels.

Ex. हन्यते *hanyate*, he is killed, from हन् *han*. तन्वन् *tanvan*, extending, from तन् *tan*. प्रेन्वनं *prenvanam**, propelling, from इन्व् *inv*.

§ 135. म् *m* remains unchanged before the semivowels य् *y*, र् *r*, ल् *l*.

Ex. काम्यः *kám-yah*, to be loved, from कम् *kam*.

ताम्रं *támrām*, copper, from तम् *tam* and suffix रा *ra*.

अम्लः *amlah*, sour, from अम् *am* and suffix ल *la*.

§ 136. म् *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with म् *m* or व् *v*, is changed into न् *n*. (Pāṇ. VIII. 2, 65.)

Ex. प्रशान् *prasán*, nom. sing., and प्रशान्तिः *prasánbhiḥ*, instrum. plur., प्रशान्सु *prasánsu*, loc. plur., from प्रशाम् *prasám*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and अगन्व *aganva*, we two went, from गम् + म् *gam+ma*, गम् + व् *gam+va*.

But nom. plur. प्रशानः *prasámaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. आशङ्कते or आशंकते *āśaṅkate* or *āśaṁkate*, he fears.

आलिङ्गति or आलिंगति *ālingati* or *ālimgati*, he embraces.

वच्चयति or वंचयति *vañchayati* or *vainchayati*, he cheats.

उत्करणते or उत्करंठते *utkaraṇhate* or *utkamīhate*, he longs.

गन्तु or गंतु *gantum* or *gaṁtum*, to go.

कम्पते or कंपते *kampate* or *kampate*, he trembles.

In compounds, such as सम् + कल्पः *sam + kalpah*, it is optional to change final म् *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence संकल्पः or सङ्कल्पः *samkalpah* or *saṅkalpah*. (See § 77.)

* If the न् *n* before व् *v* were treated as Anusvāra, the second न् *n* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श् *s*, ष् *sh*, स् *s*, and ह् *h*.

Ex. दंशनं *damśanam*, biting. यजूंषि *yajūṁshi*, the prayers.
हंसः *hamsah*, goose. रंहते *ramhate*, he goes.

§ 139. न् *n* following immediately after च् *ch* or ज् *j* is changed to ञ् *ñ*.

Ex. याञ्चा *yáchñā*, prayer. राज्ञी *rājñī*, queen. जञ्जे *jaññe*, he was born.

§ 140. च् *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ् *chchh*. (See § 91.)

Ex. चूच्छ् *richh*, to go; चूच्छति *richchhati*, he goes.
म्लेच्छः *mlechchhah*, a barbarian.

§ 141. च् *chh* before a suffix beginning with न् *n* or म् *m* is changed to ञ् *ñ*.

Ex. प्रच्छ + न् = प्रश्नः *prachh+na=praśnah*, question.

पाप्रच्छ + मि = पाप्रश्मि *páprachh+mi=pápraśmi*, I ask frequently.

Before च् *v* this change is optional.

§ 142. Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants, except य् *y*.

Ex. पूय + नः = पूतः *púy+tah=pútaḥ*, decaying.

तुर्वै + नः = तूर्णः *turv+nah=túrṇah*, killed.

दिदिव् + वान् = दिदिवान् *didiv+ván=didiván*, having played.

§ 143. Roots ending in च् *v* and र् *r*, if preceded by इ् *i* or उ् *u*, lengthen their इ् *i* and उ् *u*, if च् *v* or र् *r* is followed immediately by a terminational consonant. (Pân. VIII. 2, 77.) See No. 92, त्वर् *tvar*.

Ex. दिव् *div*, to play, दीव्यति *divyati*, he plays. Bened. दीव्यासं *dív-yásam*.

गुर् *gur*, to exert, गुर्णः *gúrnah*.

जृज्रि (i. e. निर् *jir*), to grow old, जीर्यति *jíryati*.

गिर् *gir*, voice; instrum. plur. गीर्भिः *gírbhiḥ*, loc. plur. गीर्षु *gírshu*.

There are exceptions. (Pân. VIII. 2, 79.)

कुर् *kur*, to sound. Bened. कुर्यासं *kuryásam*.

On a similar principle उ् *u* is lengthened in तुर्वै + आवः = तूर्वावः *turv+āvah=túrvávah*. (Pân. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ् *i* and उ् *u*, when र् *r* becomes final after the loss of another final consonant. (Pân. VIII. 2, 76.)

Ex. गीर् + स् = गीर् or गीः *gír+s=gír* or *gíṛ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ् *i* and उ् *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस् + स् = सुपीःपु *supis+su=supíshu*; nom. sing. masc. and neut. सुपीः *supíshu*.

Nom. sing. masc. सजुस् + स् = सजूः *sajus+s=sajúh*; nom. sing. neut. सजूः *sajúh*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except र् r and ह् h, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र् r or ह् h, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Śākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह् h, is preceded by र् r or ह् h, these being again preceded by a vowel. Thus

अर्क arkā, sun, is frequently written अर्क्क arkka.

ब्रह्मन् brahmaṇ may be written ब्रह्मम् brahmman.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्द्धन् vardhana or vārdhāna, increase.

§ 147. A sibilant after र् r must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः varshāḥ, rainy season; आदर्शः ādarśaḥ (Prāt. 387), mirror. But we may write either दर्शयते or दर्शश्यते darśyate or darśśyate, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Krit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् man, to think, we have not only मनुते man-u-te, he thinks, but likewise मनस् man-as, mind, मानस् mānas-a, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् jan, to beget, we have the *prātipadika* or

* Siddhānta-Kaumudi, ed. Tārānātha, vol. II. p. I.

nominal base जन jan-a, man, and this by the addition of the sign of the nom. sing. becomes जनः jan-a-ḥ, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Krit*, the latter *Taddhita*. Thus जन jana, man, is derived from the root जन jan by the Krit suffix अ a; but जनीन janīna, appropriate for man, is derived from जन jana by the Taddhita suffix ईन īna. The name *prātipadika* would apply both to जन jana and जनीन janīna, as nominal bases, ready to receive the terminations of declension.

The Krit suffixes are subdivided into three classes :

1. *Krit*, properly so called, i. e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु athu, Sanskrit grammarians form

वैपथु vepathu, trembling, from वैप vep, to tremble.

श्वयथु śvayathu, swelling, from श्वि śvi, to swell.

क्षवथु kshavathu, sneezing, from क्षु kshu, to sneeze.

दवथु davathu, vexation, from दु du, to vex, to burn.

2. *Kṛitya*, certain suffixes, such as तव्य tavya, अनीय anīya, य ya, एलिम elimā, which may be treated as declinable verbal terminations. Thus from कर kar, to do, is formed कर्तव्य kartavya, करणीय karanīya, कार्य kārya, what is to be done, *faciendum*.

3. *Uṇḍī*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस vas, to dwell, both वस्तु vastu, a thing, and वास्तु vāstu, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Krit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvāñgāmāsthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य् *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य् *y*) the base is called *Bha*. Bopp calls the Pada and Bha cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the Pada the *Middle* and the Bha the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिन् *tin* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. जरी *ūri* in उरीकृत्य *ūrikṛitya*, assenting; खात् *khāt* in खात्कृत्य *khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svar*, heaven; अयास् *ayás*, fire; संवत् *saṁvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; सामि *sámi*, half; भूर् *bhúr*, atmosphere; सुदि *sudi*, the light fortnight, and चटि *badi*, the dark fortnight, the usual abbreviations for शुक्रपदः *śuklapakṣah* and कृष्णपदः *kṛishṇapakṣah*, or बहुलपदः *bahulapakṣah*, (Warren, Kālasankalita, p. 361.) According to Rādhakānta, सुदि *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दारा: *dārāḥ*, plur. masc. wife; आपः *ápah*, plur. fem. water; वर्षाः *varshāḥ*, plur. fem. the rainy season, i.e. the rains; सिक्ताः *siktaḥ*, plur. fem. sand; बहुलाः *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except ङ् *ṅ*, ञ् *ñ*, य् *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

| SINGULAR. | DUAL. | PLURAL. |
|---|-------------------|-------------------|
| Nom. स् <i>s</i> (which is always drop't) | { औ <i>au</i> | { ाः <i>aḥ</i> |
| Acc. अं <i>am</i> | | |
| Instr. ा <i>ā</i> | | |
| Dat. ए <i>e</i> | { ाँ <i>bhyām</i> | { ाः <i>bhyāḥ</i> |
| Abl. ाः <i>aḥ</i> | | |
| Gen. ाः <i>aḥ</i> | { औः <i>oh</i> | { ाँ <i>ām</i> |
| Loc. ङ् <i>i</i> | | |
| Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i> | औ <i>au</i> | ाः <i>aḥ</i> |

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ई in the Nom., Acc., and Voc. dual (Bha cases).

They take ङ् *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence ऽन् before gutturals, ञन् before palatals, णन् before linguals, नन् before dentals, मन् before labials, Anusvâra before sibilants and हन्. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. i. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from प्रत्यच् *pratyach*, Nom. Dual प्रत्यंचौ *pratyâñch-au*; base प्रत्यंच् *pratyâñch*. (Aṅga.)

Instrum. Plur. प्रत्यग्भिः *pratyag-bhih*; base प्रत्यच् *pratyach*. (Pada.)

Gen. Dual प्रतीचोः *pratîch-oh*; base प्रतीच् *pratîch*. (Bha.)

I. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in णन् and ल्ल l are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the स s of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a ऽ ऽ may be inserted after the final णन्.

Base सुगण् *sugân*, a ready reckoner, masc. fem. neut. (from सु *su*, well, and root गण् *gan*, to count.) (Accent, Pân. vi. i, 169.)

| SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|--|-------------------------------|-----------------------------------|
| N. सुगण् <i>sugân</i> | { सुगणौ <i>sugân-au</i> | { सुगणः <i>sugân-ah</i> |
| A. सुगणं <i>sugân-am</i> | | { सुगणभिः <i>sugân-bhiḥ</i> |
| I. सुगणा <i>sugân-ā</i> | { सुगणभां <i>sugân-bhyâm</i> | { सुगणभ्यः <i>sugân-bhyah</i> |
| D. सुगणे <i>sugân-e</i> | | { सुगणां <i>sugân-ám</i> |
| Ab. } सुगणः <i>sugân-ah</i> | | { सुगणसु <i>sugân-su*</i> |
| G. } सुगणोः <i>sugân-oh</i> | | { सुगणः <i>sugân-ah</i> |
| L. सुगणि <i>sugân-i</i> | | |
| V. सुगण् <i>sûgan</i> | { सुगणौ <i>sûgan-au</i> | |
| NEUTER. | | |
| SINGULAR. N. A. V. सुगण् <i>sugân</i> † | DUAL. सुगणौ <i>sugân-ī</i> | PLURAL. सुगणि <i>sugân-i</i> . |

* Or सुगंदसु *sugâñ-su*, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter *sugan* would therefore be, not *sugân*, but *sûgan*.

§ 155. Bases ending in gutturals, क् k, ख् kh, ग् g, घ् gh.

These bases require no special rules.

Base सर्वैशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्वं *sarva*, all, and root शक् *śak*, to be able.)

| SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|-----------------------------------|--------------------------------------|-------------------------------------|
| N.V. सर्वैशक् <i>sarvaśák</i> | { सर्वैशकौ <i>sarvaśákau</i> | { सर्वैशकः <i>sarvaśákah</i> |
| A. सर्वैशकं <i>sarvaśákam</i> | | |
| I. सर्वैशका <i>sarvaśákā</i> | { सर्वैशग्भ्यां <i>sarvaśágbhýám</i> | { सर्वैशग्भ्यः <i>sarvaśágbhýah</i> |
| D. सर्वैशके <i>sarvaśáke</i> | | |
| Ab. } सर्वैशकः <i>sarvaśákah</i> | { सर्वैशकोः <i>sarvaśákoh</i> | { सर्वैशकां <i>sarvaśákám</i> |
| G. } सर्वैशकिं <i>sarvaśáki</i> | | |
| L. सर्वैशकि <i>sarvaśáki</i> | | सर्वैशक्षु <i>sarvaśákshu</i> * |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. A. V. सर्वैशक् <i>sarvaśák</i> | सर्वैशकी <i>sarvaśáki</i> | सर्वैशकीं <i>sarvaśáñki</i> |

All regular nouns ending in क् k, ख् kh, ग् g, घ् gh, ठ् t, ठ् th, ढ् d, ढ् dh, त् t, घ् th, द् d, घ् dh, प् p, फ् ph, ब् b, भ् bh, may be declined after the model of सर्वैशक् *sarvaśák*.

§ 156. Base ending in ख् kh. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

| SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|--|--------------------------------------|-------------------------------------|
| N.V. चित्रलिख् <i>chitralikh</i> † | { चित्रलिखौ <i>chitralikhau</i> | { चित्रलिखः <i>chitralikhah</i> |
| A. चित्रलिखं <i>chitralikham</i> | | |
| I. चित्रलिखा <i>chitralikhā</i> | { चित्रलिख्यां <i>chitraligbhýám</i> | { चित्रलिख्यः <i>chitraligbhýah</i> |
| D. चित्रलिखे <i>chitralikhé</i> | | |
| Ab. } चित्रलिखः <i>chitralikhah</i> | { चित्रलिखोः <i>chitralikhoh</i> | { चित्रलिखां <i>chitralikhám</i> |
| G. } चित्रलिखि <i>chitralikhī</i> | | |
| L. चित्रलिखि <i>chitralikhī</i> | | चित्रलिख्यु <i>chitralikhshu</i> * |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. A. V. चित्रलिख् <i>chitralikh</i> † | चित्रलिखी <i>chitralikhī</i> | चित्रलिखीं <i>chitraliñkhi</i> |

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु su after क् k, see § 100.

† ख् kh instead of ख् kh, see § 113; 54. 1.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *svarvaśak*.

| BASE. | NOM. S. | NOM. PL. M. F. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|--|----------|----------------|--------------|------------|----------------|
| हरित् <i>harit</i> , green | हरित् | हरितः | हरिद्विः | हरित्सु | हरिंति |
| m. f. n. | harit | haritah | haridbhīḥ | haritsu | harinti |
| अग्निमय् <i>agnimath</i> , fire-kindling | अग्निमत् | अग्निमयः | अग्निमद्विः | अग्निमसु | अग्निमंथि |
| m. f. n. | agnimat* | agnimathah | agnimadbhīḥ† | agnimatsu‡ | agnimanthi |
| सुहृद् <i>suhṛid</i> , friendly | सुहृद् | सुहृदः | सुहृद्विः | सुहृत्सु | सुहृदंदि |
| m. f. n. | suhṛit | suhṛidah | suhṛidbhīḥ | suhṛitsu | suhṛindi |
| बुध् <i>budh</i> , knowing | भुत् | बुधः | भुद्विः | भुत्सु | बुंधि |
| m. f. n. | bhút | budhah | bhudbhīḥ | bhutsú | búnḍhi |
| गुप् <i>gup</i> , guardian | गुप् | गुपः | गुब्बिः | गुप्सु | गुंपि |
| m. f. n. | gúp | gúpah | gubbhīḥ | gupsú | gúmpi |
| ककुभ् <i>kakubh</i> , region | ककुप् | ककुभः | ककुब्बिः | ककुप्सु | °ककुभि |
| f. | kakup | kakubhah | kakubbhīḥ | kakupsu | -kakumbhi |

§ 158. Bases ending in palatals, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------------|---------------------------------|--------------------------------|
| MASC. FEM. | MASC. FEM. | MASC. FEM. |
| N.V. जलमुक् <i>jalamuk</i> | | |
| A. जलमुचं <i>jalamucham</i> | जलमुचौ <i>jalamuchau</i> | जलमुचः <i>jalamuchaḥ</i> |
| I. जलमुचा <i>jalamuchā</i> | | जलमुग्भीः <i>jalamugbhīḥ</i> |
| D. जलमुचे <i>jalamuche</i> | जलमुग्भ्याँ <i>jalamugbhýám</i> | जलमुग्भ्यः <i>jalamugbhýah</i> |
| Ab. { जलमुचः <i>jalamuchaḥ</i> | जलमुचोः <i>jalamuchoḥ</i> | जलमुचां <i>jalamuchám</i> |
| G. { जलमुचि <i>jalamuchi</i> | | जलमुक्षु <i>jalamukshu</i> |
| L. जलमुचि <i>jalamuchi</i> | | |

| SINGULAR. | NEUTER. | PLURAL. |
|-----------------------|-------------------------|--------------------------|
| N. A. V. | DUAL. | |
| जलमुक् <i>jalamuk</i> | जलमुची <i>jalamuchi</i> | जलमुचि <i>jalamuñchi</i> |

Decline like जलमुच् *jalamuch*,—वाच् *vách*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; सुच् *sruch*, fem. ladle.

* ए् *th* final changed into त् *t*. See § 113; 54. i. Final स् *s* dropt, § 55.

† See § 66.

‡ See § 54. i.

|| See § 118.

§ 159. Special bases in च् ch.

| BASE. | NOM. S. | INSTR. PL. | LOC. PL. | NOM. PL. |
|---|--------------------------------------|---------------------|---------------------|---|
| कुंच् kruñch*, moving crookedly, a curlew | कुङ् कुङ्भिः krúñ krúñbhíḥ | कुंचु krúñkshu | कुंचः krúñchah | (Accent, Pāṇ. vi. 1, 182) |
| प्रांच् prāñch, if it means worship-ping | प्राङ् प्राङ्भिः práñ práñbhíḥ | प्रांचु práñkshu | प्रांचः práñchah | (Accent, Pāṇ. vi. 1, 182) (Acc. the same) |
| वृश्च vriśch†, cutting | वृद् वृद्भिः vṛīt vṛīdbhíḥ | वृश्चु vṛītsu | वृश्चः vṛīschah | (Accent, Pāṇ. vi. 1, 168) |

§ 160. Bases ending in छ् chh change छ् chh into श् ś, which becomes ट् t, when final, and before consonants. (See § 125; 174. 6: Pāṇ. vi. 4, 19.)

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|-------------------------|------------------------------|--------------------|-----------------|----------------|----------------|
| प्राह् prāchh, an asker | प्राद् prāt प्राशः prāśah | प्राद्भिः prādbhīḥ | प्राद्सु prātsu | प्रांशि prānsi | |

§ 161. Bases ending in ज् j, if regular, follow the example of nouns in च् ch, except that they preserve ज् j before vowels.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|---------------------|------------|-------------|----------------|--------------|----------------|
| रुज् ruj, disease | रुक् ruk | रुजः rújah | रुभिः rugbhīḥ | रुषु rukshu | रुञ्जि rúñji |
| जर्ज् úrj, strength | जर्क् úrk | जर्जः úrjah | जर्भिः árgbhīḥ | जर्षु árkshu | जर्जि úrji |

Other regular nouns in ज् j,—वण्ज् vanjj, m. merchant; भिषज् bhishaj, m. physician; चृत्विज् ritvij, m. priest; सर्ज् sraj, f. garland; असृज् asrij, n. blood. (On the optional forms of असृज् asrij, see § 214.) मज्ज् majj, Nom. Sing. मक् mak, diving.

§ 162. Bases ending in ज् j changeable to द् d.

Some bases ending in ज् j change ज् j into ट् t or द् d when final, and before terminations beginning with consonants.

* Derived from the root कुंच् kruñch. The Nom. Sing. would have been कुंक् + स् krunk + s; स् s and क् k are dropt, see § 114.

† Derived from the root वृश्च vrasch, (in the Dhâtupâtha, ओव्रस्त्वू), to cut. According to Sanskrit grammarians, the penultimate स् s or श् ś is dropt, and च् ch before consonants or if final changed into ट् t. (See § 114.)

‡ The form वृद् vṛīt (not वृद् vrat) is confirmed by Siddhânta-Kaumudî (1863), vol. i. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be जर्जि úrji or जर्जि úrñji. At the end of compounds the optional forms are जर्जि úrji or जर्जि úrñji. The latter form is confirmed by Colebrooke, the Siddhânta-Kaumudî, vol. i. p. 194, and the Prakriyâ-Kaumudî. The Prakriyâ-Kaumudî (p. 44 a) says: जर्जि । शौ नुम्बेति केचित् । वहूर्जि नुम्प्रतिपेथः । वहूर्जि कुलानि । अंत्यात्पूर्वे नुमिच्छंत्येके । वहूर्जि । (Pāṇ. vii. 1, 72, vârt.)

Base सम्राज् *samrāj*, masc. sovereign.

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------------|---------------------------------|--|
| MASC. FEM. | MASC. FEM. | MASC. FEM. |
| N.V. सम्राट् <i>samrāt</i> | | |
| A. सम्राजं <i>samrājam</i> | सम्राजौ <i>samrājau</i> | सम्राजः <i> samrājah</i> |
| I. सम्राजा <i>samrājā</i> | | सम्राइभिः <i> samrāibhiḥ</i> |
| D. सम्राजे <i>samrāje</i> | सम्राइभ्यां <i> samrāibhyām</i> | सम्राइभ्यः <i> samrāibhyah</i> |
| Ab. } सम्राजः <i> samrājah</i> | | |
| G. } सम्राजि <i> samrāji</i> | सम्राजोः <i> samrājoh</i> | सम्राजां <i> samrājām</i> |
| L. सम्राजि <i> samrāji</i> | | सम्राट्‌सु <i> samrātsu</i> or सम्राट्‌त्वु <i> samrāt̄tsu</i> * |

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धार् *bhrāj* (दुधार्, not धार्), to shine; मृज् *mr̄ij*, to clean; यज् *yaj* (except चृत्विज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; मृज् *sr̄ij*, to dismiss, to create, (सर् *sraj*, wreath, and असृज् *asr̄ij*, blood, are not derived from मृज् *sr̄ij*); भ्रज् *bhrajj*, to roast (भर्ज). Also परिव्राज् *parivrāj*, a mendicant.

| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
|---|-----------------------------|-------------------------------|----------------------------------|----------------------------------|
| विभ्राज् <i>vibhrāj</i> , resplendent | विभ्राट् <i>vibhrāt</i> | विभ्राजः <i>vibhrājah</i> | विभ्राइभिः <i>vibhrāibhiḥ</i> | विभ्राट्‌सु <i>vibhrātsu</i> |
| देवेज् <i>devej</i> ‡, worshipper of the gods | देवेट् <i>deveṭ</i> | देवेजः <i>devejah</i> | देवेइभिः <i>deveibhiḥ</i> | देवेट्‌सु <i>deveṭsu</i> |
| विश्वसृज् <i>viśvasr̄ij</i> , creator of the universe | विश्वसृट् <i>viśvasr̄it</i> | विश्वसृजः <i>viśvasr̄ijah</i> | विश्वसृइभिः <i>viśvasr̄ibhiḥ</i> | विश्वसृट्‌सु <i>viśvasr̄itsu</i> |
| परिव्राज् <i>parivrāj</i> , a mendicant | परिव्राट् <i>parivrāt</i> | परिव्राजः <i>parivrājah</i> | परिव्राइभिः <i>parivrāibhiḥ</i> | परिव्राट्‌सु <i>parivrātsu</i> |
| विश्वराज् <i>viśvarāj</i> , an universal monarch | विश्वराट् <i>viśvarāt</i> | विश्वराजः <i>viśvarājah</i> | विश्वराइभिः <i>viśvarāibhiḥ</i> | विश्वराट्‌सु <i>viśvarātsu</i> |
| भृज् <i>bhr̄ijj</i> , roasting | भृट् <i>bhr̄it</i> | भृजः <i>bhr̄ijah</i> | भृइभिः <i>bhr̄ibhiḥ</i> | भृट्‌सु <i>bhr̄itsu</i> |

§ 163. Irregular bases in ज् *j*.

| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
|---------------------------|-----------------|---------------------|------------------------|---------------------|
| खंज् <i>khāñj</i> ¶, lame | खन् <i>khán</i> | खंजः <i>khāñjah</i> | खन्भिः <i>khanbhīḥ</i> | खन्सु <i>khansū</i> |

* Cf. § 76.

† From another root, विभ्राक् *vibhrāk*, विभ्रामिः *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the अ *a* in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāṇ. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. अवयाज् *avayáj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवया: *avayáh*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयाज् *avayáj*.

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|-----|---|-------------------------------|----------------------------|
| N. | अवया: <i>avayáh</i> | { अवयाजौ <i>avayájau</i> | { अवयाजः <i>avayájah</i> |
| A. | अवयाजं <i>avayájam</i> | | |
| I. | अवयाजा <i>avayájā</i> | | अवयोभिः <i>avayobhiḥ</i> |
| D. | अवयाजे <i>avayáje</i> | { अवयोभ्यां <i>avayobhyám</i> | { अवयोभः <i>avayobhyah</i> |
| Ab. | { अवयाजः <i>avayájah</i> | | |
| G. | | { अवयाजोः <i>avayájoh</i> | अवयाजां <i>avayájām</i> |
| L. | अवयाजि <i>avayáji</i> | | अवयःसु <i>avayaḥsu</i> |
| V. | अवया: <i>avayáh</i> or अवयः <i>avayaḥ</i> | like Nom. | like Nom. |

§ 164. Bases ending in र् r.

Bases ending in र् r are regular, only इ i and ऊ u, preceding the र् r, are lengthened, if the र् r is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् r remains unchanged though followed by ष sh. (§ 90.)

Base गिर् *gir*, fem. voice.

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|------|-------------------------|--------------------------|--------------------------|
| N.V. | गी: <i>gīh</i> | { गिरौ <i>gīrau</i> | { गिरः <i>gīrah</i> |
| A. | गिरं <i>gīram</i> | | |
| I. | गिरा <i>gīrā</i> | | गीर्भिः <i>gīrbhiḥ</i> |
| D. | गिरे <i>gīré</i> | { गीर्या <i>gīrbhyám</i> | { गीर्यः <i>gīrbhyah</i> |
| Ab. | { गिरः <i>gīrah</i> | | |
| G. | | { गिरोः <i>gīroh</i> | गिरां <i>gīrām</i> |
| L. | गिरि <i>gīri</i> | | गीर्यु <i>gīrshū</i> |

Base वार् *vár*, neut. water.

| | SINGULAR. | NEUTER. | PLURAL. |
|---------------------------------------|-------------------|-----------------------|------------------------------|
| | SINGULAR. | DUAL. | PLURAL. |
| N. A. V. | वा: <i>váh</i> | वारी <i>vári*</i> | वारि <i>vári</i> |
| I. | वारा <i>várā</i> | वार्मा <i>várhyám</i> | वार्भिः <i>várbhīḥ</i> , &c. |
| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. |
| पुर् <i>pur</i> , f. town | पूः <i>púh</i> | पुरः <i>púrah</i> | पूर्भिः <i>púrbhiḥ</i> |
| द्वार् <i>dvár</i> , f. door | द्वाः <i>dváh</i> | द्वारः <i>dvárah</i> | द्वार्भिः <i>dvárbhiḥ</i> |
| किर् <i>kir</i> , m. f. n. scattering | कीः <i>kíh</i> | किरः <i>kírah</i> | कीर्भिः <i>kírbhiḥ</i> |

* According to Pāṇ. vi. 1, 168, *vári* would have the accent on the first, while *krīdi*, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmāsthāna.

† Siddh.-Kaum. vol. I. p. 125.

§ 165. Bases in संs.

(A.) Bases formed by the suffixes अस् as, इस् is, उस् us.

Bases ending in संs change the संs according to the general euphonic rules explained above. Thus

अस् as, if final, becomes अः ah. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged.

इस् and उस् is and us followed by terminations beginning with vowels are changed to इष् and उष् ish and ush. (See § 100.)

अस् as before भ् bh becomes ओ o (§ 84. 3); इस् is and उस् us before भ् bh become इर् ir and उर् ur. (§ 82.)

अस् as before सु su becomes अस् as or अः ah; इस् is and उस् us before सु su become इष् ish or इः ih, उष् ush or उः uh.

Besides these general rules, the following special rules should be observed:

1. Nouns formed by the suffix अस् as lengthen their अ a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f.

सुमना: sumanāḥ, well-minded (εὐμενῆς); Voc. सुमनः sumanah.

2. Nouns formed by the suffixes इस् or उस् is or us do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f.

सुच्योति: sujyotiḥ, having good light, from सु su, good, and ज्योतिः jyotiḥ, n. light; सुचक्षु: suchakshuh, having good eyes, from सु su, good, and चक्षु: chakshuh, n. eye. (Pāṇ. v. 4, 133, com.)

3. Neuter nouns in अस् as, इस् is, उस् us, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः manah, मनांसि manāṁsi; from ज्योतिः jyotiḥ, ज्योतींपि jyotīṁshi; from चक्षुः chakshuh, चक्षूंपि chakshūṁshi.

Base सुमनस् sumánaś, well-minded, masc. fem. neut. (from सु su and मनस् mánaś, neut. mind.)

| SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|-------------------------|------------------------|-----------------------|
| N. सुमना: sumánāḥ | | |
| A. सुमनसं sumánasam | सुमनसौ sumánasau | सुमनसः sumánasah |
| I. सुमनसा sumánasā | | सुमनोभिः sumánobhiḥ |
| D. सुमनसे sumánase | सुमनोभ्यां sumánobhyām | सुमनोभ्यः sumánobhyah |
| Ab. } सुमनसः sumánasah | | |
| G. } सुमनसी sumánasi | सुमनसोः sumánasoḥ | सुमनसां sumánasám |
| L. सुमनसि sumánasi | | सुमनःसु sumánahsu |
| V. सुमनः súmanah | सुमनसौ súmanasau | सुमनसः súmanasah |

| SINGULAR. | NEUTER. | PLURAL. |
|-----------------------|-----------------|--------------------|
| N. A.V. सुमनः sumánah | सुमनसी sumánasi | सुमनांसि sumánāṁsi |

The rest like the masc. and fem.

Base **सुज्योतिस् sujyotis**, well-lighted, masc. fem. neut. (from सु su and ज्योतिस् jyotis, neut. light.)

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------------------|---------------------------------------|---------------------------------------|
| MASC. FEM. | MASC. FEM. | MASC. FEM. |
| N.V. सुज्योतिः <i>sujyótiḥ</i> | { सुज्योतिषौ <i>sujyótishau</i> | { सुज्योतिषः <i>sujyótishah</i> |
| A. सुज्योतिषं <i>sujyótisham</i> | | सुज्योतिर्भिः <i>sujyótirbhīḥ</i> |
| I. सुज्योतिषा <i>sujyótishā</i> | { सुज्योतिर्भ्या <i>sujyótirbhýām</i> | { सुज्योतिर्भ्यः <i>sujyótirbhýah</i> |
| D. सुज्योतिषे <i>sujyótishe</i> | | सुज्योतिषां <i>sujyótishám</i> |
| Ab. } सुज्योतिषः <i>sujyótishah</i> | { सुज्योतिषोः <i>sujyótishoh</i> | सुज्योतिषःपु <i>sujyótihshu</i> |
| G. } सुज्योतिषि <i>sujyótishi</i> | | |
| L. सुज्योतिषि <i>sujyótishi</i> | | |

NEUTER.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------------|------------------------------|------------------------------------|
| N.A.V. सुज्योतिः <i>sujyótiḥ</i> | सुज्योतिषी <i>sujyótishī</i> | सुज्योतिषीपि <i>sujyótishīnshi</i> |

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujyotis* the following bases :

वेधस् *vedhas*, Nom. sing. वेधाः *vedháḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramáḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetáḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukáḥ*, m. a deity. विहायस् *viháyas*, N. s. विहायाः *viháyáḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsaráḥ*, f. a nymph. महौजस् *mahaūjas*, N. s. महौजाः *mahaūjáḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payáḥ*, n. milk. अयस् *ayas*, N. s. अयः *ayáḥ*, n. iron. यशस् *yaśas*, N. s. यशः *yaśáḥ*, n. praise. हविस् *havis*, N. s. हविः *havíḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archíḥ*, n. splendour. आयुस् *áyus*, N. s. आयुः *áyuh*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuh*, n. body*.

§ 166. जरा *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound ; नष्टहविः *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehltingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा *jarā*.

SINGULAR.

- N. जरा *jará**
 A. जरां *jarám*
 I. जरया *jarýá*
 D. जराये *jarýayai*
 Ab. जराया: *jarýyáḥ*
 G. जराया: *jarýyáḥ*
 L. जरायां *jarýyám*
 V. जरे *járe*

DUAL.

- N. A. V. जरे *jaré*
 I. D. Ab. जराभ्यां *jarábhýám*
 G. L. जरयोः *jarýoyoh*

PLURAL.

- N.V. जराः *jaráḥ*
 A. जराः *jaráḥ*
 I. जराभिः *jarábhíḥ*
 D. Ab. जराभ्यः *jarábhýah*
 G. जराणां *jaráṇám*
 L. जरासु *jarásu*

Base जरस् *jaras*.

SINGULAR.

- deest; term. स् s
 जरसं *jarás-am*
 जरसा *jarás-á*
 जरसे *jarás-e*
 जरसः *jarás-ah*
 जरसः *jarás-ah*
 जरसि *jurás-i*
 deest

DUAL.

- जरसौ *jarás-au*
 deest; term. भ्यां *bhyám*
 जरसौः *jarás-oh*

PLURAL.

- जरसः *jarás-ah*
 जरसः *jarás-ah*
 deest; term. भिः *bhiḥ*
 deest; term. भ्यः *bhyah*
 जरसां *jarás-ám*
 deest; term. सु *su*

§ 167. In compositions, besides the regular forms from जरा *jarā*, viz. निर्जरः *nirjaraḥ*, निर्जरा *nirjarā*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् s to be used before all terminations beginning with vowels†.

SINGULAR.

MASC.

- N. निर्जरः *nirjaraḥ*‡
 A. निर्जरं *nirjaram* or
 I. निर्जरेण *nirjareṇa* or
 D. निर्जराय *nirjaráya* or
 Ab. निर्जरात् *nirjarát* or
 G. निर्जरस्य *nirjarasya* or
 L. निर्जरे *nirjare* or
 V. निर्जर *nirjara*

SINGULAR.

MASC. FEM.

- deest
 निर्जरसं *nirjarasam*
 निर्जरसा *nirjarasá* (निर्जरसिन *nirjarasina*, masc.)
 निर्जरसे *nirjarase*
 निर्जरसः *nirjarasaḥ* (निर्जरसात् *nirjarasát*, masc.)
 निर्जरसः *nirjarasaḥ* (निर्जरसस्य *nirjarasasya*, masc.)
 निर्जरसि *nirjarasi*
 deest

* The declension of जरा *jarā*, as a regular fem. in आ a, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. I. pp. 103, 141.)

‡ The declension of निर्जरः *nirjaraḥ*, as a regular masc. in च a, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

DUAL.

- N. A.V. निर्जरौ *nirjarau* or
 I.D.Ab. निर्जराभ्यां *nirjarābhyaṁ*
 G. L. निर्जरयोः *nirjarayoḥ* or

DUAL.

- निर्जरसौ *nirjarasau*
 deest
 निर्जरसोः *nirjarasoḥ*

PLURAL.

- N.V. निर्जराः *nirjarāḥ* or
 A. निर्जरान् *nirjarān* or
 I. निर्जरैः *nirjaraiḥ*
 D. Ab. निर्जरेभ्यः *nirjarebhyaḥ*
 G. निर्जराणां *nirjarāṇām* or
 L. निर्जरेषु *nirjareshu*

PLURAL.

- निर्जरसः *nirjarasah*
 निर्जरसः *nirjarasah*
 deest (निर्जरसैः *nirjarasaiḥ*, masc.)
 deest
 निर्जराणां *nirjarāṇām*
 deest

Fem. निर्जरा *nirjardā*, like कांता *kāntā*.
 Neut. निर्जरं *nirjaram*, like कांतं *kāntam*.

Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual निर्जरसी *nirjarasi*; Plur. निर्जरांसि *nirjardānsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehāḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśand* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanah* or उशन *uśana*. (Sār. 1. 9, 73.)

§ 170. (B.) Bases ending in radical स् s.

1. From पिंड *pīṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *pīṇḍagras*, a lump-eater.

From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिंडग्रः *pīṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neutrals, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रंसि *pīṇḍagramsi*, सुपिंसि *supimsi*, सुतुंसि *sutumsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीर्भिः *supīrbhiḥ*, सुतूर्भिः *sutūrbhiḥ*, सुतूर्मु *sutūrkshu*.

5. The radical स् s of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ए sh. (See § 100, note.)

Base पिंडग्रस् *pindagras*, eating a mouthful, masc. fem. neut.

| SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|------------------------------------|--------------------------------------|-------------------------------------|
| N.V. पिंडग्रः <i>pindagrah</i> | { पिंडग्रसौ <i>pindagrasau</i> | { पिंडग्रसः <i>pindagrasah</i> |
| A. पिंडग्रसं <i>pindagrasam</i> | { पिंडग्रोम्यां <i>pindagrobhyám</i> | { पिंडग्रोम्यः <i>pindagrobhyah</i> |
| I. पिंडग्रसा <i>pindagrasā</i> | { पिंडग्रसोः <i>pindagrasoh</i> | { पिंडग्रसां <i>pindagrasám</i> |
| D. पिंडग्रसे <i>pindagrāse</i> | | { पिंडग्रःसु <i>pindagrahsu</i> |
| Ab. } पिंडग्रसः <i>pindagrasah</i> | | |
| G. } पिंडग्रसि <i>pindagrasī</i> | | |
| L. पिंडग्रसि <i>pindagrasī</i> | | |
| NEUTER. | | |
| SINGULAR. | | |
| N.A.V. पिंडग्रः <i>pindagrah</i> | पिंडग्रसी <i>pindagrasī</i> | पिंडग्रंसि <i>pindagramisi</i> |

Base सुतूस् *sutus*, well-sounding, masc. fem. neut.

| SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|-----------------------------|--------------------------------|---|
| N.V. सुतूः <i>sutuh</i> | { सुतूसौ <i>sutusau</i> | { सुतूसः <i>sutusah</i> |
| A. सुतूसं <i>sutusam</i> | { सुतूर्म्या <i>sutúrbhyám</i> | { सुतूर्म्यः <i>sutúrbhyah</i> |
| I. सुतूसा <i>sutusā</i> | { सुतूसोः <i>sutusoḥ</i> | { सुतूसां <i>sutusám</i> |
| D. सुतूसे <i>sutuse</i> | | { सुतूःषु <i>sutúshshu</i> or सुतूर्म्यु <i>sutúshshu</i> * |
| Ab. } सुतूसः <i>sutusah</i> | | |
| G. } सुतूसि <i>sutusi</i> | | |
| L. सुतूःसि <i>sutusi</i> | | |
| NEUTER. | | |
| SINGULAR. | | |
| N.A.V. सुतूः <i>sutuh</i> | सुतूसी <i>sutusī</i> | सुतूंसि <i>sutumisi</i> |

§ 171. Nouns derived from desiderative verbs change स् s into ष् sh when necessary.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

| SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|----------------------------------|-----------------------------------|---------------------------------------|
| N. पिपठीः <i>pipaṭhiḥ</i> | { पिपठिषौ <i>pipaṭhishau</i> | { पिपठिषः <i>pipaṭhishah</i> |
| A. पिपठिषं <i>pipaṭhisham</i> | { पिपठिष्मीः <i>pipaṭhírbhiḥ</i> | { पिपठीम्यः <i>pipaṭhírbhyah</i> |
| I. पिपठिषा <i>pipaṭhishā</i> | { पिपठिष्मीः <i>pipaṭhírbhyám</i> | { पिपठीम्यः <i>pipaṭhírbhyah</i> |
| D. पिपठिषे <i>pipaṭhise</i> | { पिपठिषोः <i>pipaṭhishoh</i> | { पिपठिषां <i>pipaṭhishám</i> |
| Ab. } पिपठिषः <i>pipaṭhishah</i> | | { पिपठीषु <i>pipaṭhishshu</i> |
| G. } पिपठिषि <i>pipaṭhishi</i> | | |
| L. पिपठिषि <i>pipaṭhishi</i> | | |
| NEUTER. | | |
| SINGULAR. | | |
| N.A.V. पिपठीः <i>pipaṭhiḥ</i> | पिपठिषी <i>pipaṭhishī</i> | पिपठिषि <i>pipaṭhishi</i> (see § 172) |

* Siddh.-Kaum. vol. I. p. 187. § 83.

§ 172. The nouns आशिस् *āśis*, fem. blessing, and सजुष् *sajush*, masc. a companion, are declined like पिपटिस् *pipaṭhis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in स. s.

| BASE. | NOM. SING. MASC. FEM. | NOM. PL. NEUT. MASC. FEM. | INSTR. PL. NEUT. | LOC. PL. |
|---|------------------------------|------------------------------------|---|------------------------|
| सुमनस् <i>sumanas</i> , kind, m. f. n. | सुमना: °नः | सुमनसः <i>sumanāḥ</i> ¹ | सुमनांसि <i>sumanāṁsi</i> | सुमनस्तु or °नःसु |
| सुच्योतिस् <i>sujyotis</i> , well-lighted, m. f. n. | सुच्योतिः id. | सुच्योतिषः <i>sujyotih</i> | सुच्योतिर्षि <i>sujyotirshi</i> | सुच्योतिष्ठु or °तिःपु |
| पिंडग्रस् <i>pindagras</i> , lump-eating, m. f. n. | पिंडग्रः id. | पिंडग्रसः <i>pindagrasah</i> | पिंडग्रंसि <i>pindagrasah</i> | पिंडग्रस्तु or °यःसु |
| चकास् <i>chakāś</i> , splendid, m. f. n. | चकाः id. | चकासः <i>chakāṣah</i> | चकांसि <i>chakāṁsi</i> | चकास्तु or चकाःसु |
| दोस् <i>dos</i> ² , arm, m. (n.) (Accent, P. VI. 1, 171) | दोः id. | दोपः <i>dōṣah</i> | दोंपि <i>dōṁshi</i> | दोष्पु or दोःपु |
| सुपिस् <i>supis</i> , well-going, m. f. n. | सुपीः id. ³ | सुपिसः <i>supiṣah</i> ⁴ | सुपिंसि <i>supiṁsi</i> | सुपीष्ठु or सुपीःपु |
| सुतुस् <i>sutus</i> , well-sounding, m. f. n. | सुतूः id. | सुतुसः <i>sutusah</i> | सुतुंसि <i>sutūṁsi</i> | सुतूष्ठु or सुतूःपु |
| पिपटिस् <i>pipaṭhis</i> , desirous of reading, m. f. n. | पिपटीः id. ³ | पिपटिषः <i>pipaṭihashah</i> | पिपटिषि <i>pipaṭihishi</i> ³ | पिपटीष्ठु or °ठीःपु |
| चिकीर्से <i>chikīrs</i> , desirous of acting, m. f. n. | चिकीर्षः id. | चिकीर्षः <i>chikīrṣah</i> | चिकीर्षि <i>chikīrṣi</i> ⁵ | चिकीर्षु |
| आशिस् <i>āśis</i> , blessing, f. | आशीः <i>āśih</i> (Voc. id.) | आशिषः <i>āśishah</i> | आशीर्षि <i>āśirshi</i> | आशीष्ठु or आशीःपु |
| सजुष् <i>sajus</i> , companion, m. | सजूः <i>sajūḥ</i> (Voc. id.) | सजुषः <i>sajushah</i> | सजूंषि <i>sajūṁshi</i> | सजूष्ठु or सजूःपु |
| सुहिंस् <i>suhins</i> , one who strikes well, m. f. n. | सुहिन् id. | सुहिंसः <i>suhimsah</i> | सुहिंसि <i>suhim̄si</i> | सुहिन्सु |
| | | | | सुहिंसु ⁶ |

* Some grammarians do not allow the lengthening of the vowels in आशीर्षि *āśirshi* and सजूंषि *sajūṁshi*. (सांतेति सूते । पा० ६. ४. १०। महच्छद्यसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्त्वैव ग्रहणेनात दीर्घप्राप्तेः ॥ सजुषः पांतक्षेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Īshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is सुमनः *sumanaḥ*. In the other paradigms it is the same as the Nominative.

² दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197.

⁴ स् *s* not changed into ष *sh*; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.

§ 173. ध्वस् *dhvas* (from ध्वन् *dhvans*, to fall) and स्रस् *sras* (from स्रान् *sramns*, to fall), when used at the end of compounds, change their स् s into त् t, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

| | | |
|---------------------------------|--|--------------------------------------|
| N.V. पर्णधत् <i>parṇadhvat</i> | N.A.V. पर्णधवसौ <i>parṇadhvasau</i> | N.A. पर्णधवसः <i>parṇadhvasaḥ</i> |
| A. पर्णधवसं <i>parṇadhvasam</i> | I.D. Ab. पर्णधवद्यां <i>parṇadhvadhyām</i> | I. पर्णधवद्विः <i>parṇadhvadbhiḥ</i> |
| I. पर्णधवसा <i>parṇadhvasā</i> | G. L. पर्णधवसोः <i>parṇadhvasoḥ</i> | L. पर्णधवत्सु <i>parṇadhvatsu</i> |

§ 174. Bases ending in श् sh, च्छ् chh, क्ष् ksh, ह् h.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like ट् t or like क् k.

1. Bases derived from दिश् *dīś*, to show, दृश् *dṛīś*, to see, स्पृश् *spriś*, to touch, change श् sh into क् k. (§ 126.)

| BASE. | NOM. SING. | NOM. PLUR. | NOM. PLUR. NEUT. | INSTR. PLUR. | LOC. PLUR. |
|------------------------------|-----------------|-------------------|--------------------|-----------------------|----------------------|
| दिश् <i>dīś</i> , f. country | दिक् <i>dīk</i> | दिशः <i>dīśah</i> | दिंशि <i>dīṁśi</i> | दिग्भिः <i>dībhīḥ</i> | दिश्यु <i>dīkshū</i> |

2. Bases derived from नश् *naś*, to destroy, change श् sh into ट् t or क् k.

| BASE. | NOM. SING. | N. PL. | N.PL.NEUT. | INSTR. PL. | LOC. PL. |
|--|-------------------------------|----------------|------------------|-------------------|---|
| जीवनश् <i>jīvanaś</i> , m.f.n. जीवनद् or नक् नशः | जीवनद् <i>jīvanat</i> or -nak | नक् <i>nak</i> | नशः <i>naśah</i> | नंशि <i>naṁśi</i> | नन्दिभिः or नभिः <i>naṁdbhiḥ</i> or -nabhiḥ |

3. All other bases in श् sh change their final into ट् t.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|---|-----------------|-------------------|--------------------|-----------------------|---------------------|
| विश् <i>vīś</i> , m. f. n. one who enters | विट् <i>vīt</i> | विशः <i>vīśah</i> | विंशि <i>vīṁśi</i> | विइभिः <i>vīdbhīḥ</i> | विद्यु <i>vītsū</i> |

4. Bases derived from धृष् *dhrīsh*, to dare, change श् sh into क् k.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|-------------------------------------|----------------------|------------------------|--------------------------|--------------------------|---------------------------|
| दधृष् <i>dadhṛīsh</i> , m.f.n. bold | दधृक् <i>dadhṛīk</i> | दधृपः <i>dadhṛīpah</i> | दधृंषि <i>dadhṛīṁshi</i> | दधृमिः <i>dadhṛībhīḥ</i> | दधृष्यु <i>dadhṛīkshū</i> |

5. All other bases derived from verbs with final श् sh change श् sh into ट् t.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|-------------------------------------|--------------------|-----------------------|------------------------|--------------------------|------------------------|
| द्विष् <i>dvīsh</i> , m.f.n. hating | द्विट् <i>dvīt</i> | द्विषः <i>dvīshah</i> | द्विंषि <i>dvīṁshi</i> | द्विइभिः <i>dvīdbhīḥ</i> | द्विद्यु <i>dvītsū</i> |

6. Bases ending in च्छ् chh change च्छ् chh into ट् t.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|--------------------------------------|---------------------|----------------------|-----------------------|--------------------------|------------------------|
| प्राच् <i>prāchh</i> , m.f.n. asking | प्राट् <i>prātī</i> | प्राशः <i>prāśah</i> | प्रांशि <i>prāṁśi</i> | प्राइभिः <i>prādbhīḥ</i> | प्राद्यु <i>prātsū</i> |

7. Bases ending in क्ष् ksh change क्ष् ksh into ट् t.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|----------------------------------|------------------|--------------------|---------------------|-----------------------|--------------------|
| तथ् <i>taksh</i> , m.f.n. paring | तट् <i>tātī*</i> | तथः <i>takshah</i> | तंशि <i>tāṁkshi</i> | तडिभिः <i>tadbhīḥ</i> | तद्यु <i>tatsū</i> |

* If differently derived तथ् *taksh* may form its Nom. Sing. तक् *tak*. गोरथ् *goraksh*, cowherd, which regularly forms its Nom. Sing. गोरट् *gorat*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. I. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिधक् *dihak*, Nom. Dual दिधक्षौ *dihakshau*, desirous of burning.

8. Most bases ending in \ddot{h} change \ddot{h} into t .

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|-----------------------------------|------------------|-------------------|-------------------|------------------------|---------------------|
| लिह् <i>lih</i> , m.f.n. licking | लिल् <i>lit</i> | लिहः <i>lihah</i> | लिहि <i>lihhi</i> | लिहभिः <i>lidbhīḥ</i> | लिहसु <i>lihsū</i> |
| गुह् <i>guh</i> , m.f.n. covering | घुर् <i>ghut</i> | गुहः <i>gúhah</i> | गुहि <i>gúmhi</i> | घुडभिः <i>ghudbhīḥ</i> | घुरसु <i>ghutsū</i> |

On the change of initial ग् *g* into घ् *gh*, see § 93.

9. Bases derived from roots ending in \ddot{h} *h*, and beginning with द् *d*, change \ddot{h} *h* into क् *k*.

Likewise उष्णिह् *ushṇih*, a metre.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|----------------------------------|------------------|-------------------|-------------------|-------------------------|-----------------------|
| दुह् <i>duh</i> , m.f.n. milking | धुक् <i>dhuk</i> | दुहः <i>dúhah</i> | दुहि <i>dúmhi</i> | धुग्भिः <i>dhugbhīḥ</i> | धुक्षु <i>dhukshū</i> |

10. Bases derived from the roots द्रुह् *druh*, to hate, मुह् *muh*, to confound, चिह् *snih*, to love, चुह् *snuh*, to spue, may change the final \ddot{h} *h* into त् *t* or क् *k*.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|-----------------------------|------------------------|----------------------|----------------------|--|---|
| द्रुह् <i>druh</i> , m.f.n. | भुट् or भुक् hating | द्रुहः <i>druhah</i> | द्रुहि <i>druhhi</i> | भुद्भिः or भुग्भिः <i>dhrūtīḥ</i> or <i>dhrúk</i> | भुद्सु or भुक्षु <i>dhrutsū</i> or <i>dhrukshū</i> |

11. Bases derived from नह् *nah*, to bind, change \ddot{h} *h* into त् *t*.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. |
|----------------------------------|----------------------|------------------------|-----------------------------|--------------------------|
| उपानह् <i>upánah</i> , f. a shoe | उपानत् <i>upánat</i> | उपानहः <i>upánahah</i> | उपानद्विः <i>upánadbhīḥ</i> | उपानत्सु <i>upánatsu</i> |

Decline विपाश् *vipás*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रूप् *rush*, f. anger. विमुप् *viprush*, f. drop of water. विविष्य् *viviksh*, wishing to enter. चिह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. चिष् *tvish*, f. splendour. बहुचिष् *bahutvish*, m. f. n. very splendid. रत्नमुप् *ratnamush*, a stealer of gems. ईद्रिश् *īdriś*, m. f. n. such. कीदृश् *kīdrīś*, m. f. n. Which? नर्मस्पृश् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turásáh*, m. name of Indra, changes स् *s* into श् *sh* whenever \ddot{h} *h* is changed into द् *d* or द् *t*.

Nom. Sing. तुरापाद् *turáshāt*. Nom. Dual तुरासाहौ *turásáhau*. Instr. Plur. तुरापाइभिः *turáshádbhīḥ*.

§ 176. पुरोडाश् *purodás*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडा: *purodāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *purodas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he purodah*.

| SINGULAR. | DUAL. | PLURAL. |
|--|--------------------------------|-------------------------------|
| N. पुरोडा: <i>purodāḥ</i> | पुरोडाशौ <i>purodásau</i> | पुरोडाशः <i>purodásáḥ</i> |
| A. पुरोडाशं <i>purodásam</i> | पुरोडाशौ <i>purodásau</i> | पुरोडाशः <i>purodásāḥ</i> |
| I. पुरोडाशा <i>purodásā</i> | पुरोडोभ्यां <i>purodóbhyám</i> | पुरोडोभिः <i>purodóbhyīḥ</i> |
| D. पुरोडाशे <i>purodásē</i> | पुरोडोभ्यां <i>purodóbhyám</i> | पुरोडोभ्यः <i>purodóbhyāḥ</i> |
| Ab. पुरोडाशः <i>purodásah</i> | पुरोडोभ्यां <i>purodóbhyám</i> | पुरोडोभ्यः <i>purodóbhyāḥ</i> |
| G. पुरोडाशः <i>purodásah</i> | पुरोडाशोः <i>purodásoh</i> | पुरोडाशां <i>purodásám</i> |
| L. पुरोडाशि <i>purodásí</i> | पुरोडाशोः <i>purodásoh</i> | पुरोडःसु <i>purodahsu</i> |
| V. पुरोडा: or °ऽः <i>purodāḥ</i> or -daḥ | पुरोडाशौ <i>purodásau</i> | पुरोडाशः <i>purodásāḥ</i> |

§ 177. Another word, उक्त्यशास् *ukthaśás*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्त्यशः *ukthaśāḥ*. Acc. Sing. उक्त्यशासं *ukthaśāsam*. Instr. Plur. उक्त्यशोभिः *ukthaśobhiḥ*. Voc. Sing. उक्त्यशः or उक्त्यशः *ukthaśāḥ* or *ukthaśāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *prashām*, mild.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------------|----------------------------------|-------------------------------|
| MASC. FEM. | MASC. FEM. | MASC. FEM. |
| Nom. Voc. प्रशान् <i>prasān</i> | प्रशामौ <i>prashāmāu</i> | प्रशामः <i>prashāmāḥ</i> |
| Acc. प्रशामं <i>prasāmam</i> | प्रशामौ <i>prashāmāu</i> | प्रशामः <i>prashāmāḥ</i> |
| Instr. प्रशामा <i>prasāmā</i> | प्रशान्ध्यां <i>prashānbhyām</i> | प्रशान्धिः <i>prashānbhiḥ</i> |
| Loc. प्रशामि <i>prasāmi</i> | प्रशामोः <i>prashāmoh</i> | प्रशान्सु <i>prashānsu</i> |

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing. }
Nom. Voc. and Acc. Dual } of masc. nouns*;
Nom. Voc (not Acc.) Plural }

Nom. Voc. and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the Pada and Bha cases, is strengthened in the Āṅga cases. Thus the Pada and Bha base प्राच् *prāch* becomes in the Āṅga cases प्राञ्च *prāñch*. The Pada base of the present participle अदत् *adat*, eating, becomes अदंत् *adant* in the Āṅga

* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|---|-------|----------------|------------------|
| Nom. Voc. स s (which is always dropped) | | औ au | अः ah * |
| Acc. अं am | | औ au | अः ah |
| Instr. आ ā | | भां bhyām | भिः bhiḥ |
| Dat. ए e | | भां bhyām | भ्यः bhyāḥ |
| Abl. अः ah | | भां bhyām | भ्यः bhyāḥ |
| Gen. अः ah | | ओः oh | आं ām |
| Loc. इ i | | ओः oh | सु su |
| NEUTER. | | | |
| SINGULAR. | DUAL. | PLURAL. | |
| Nom. Acc. — | ई ī | इ i | * |

§ 180. Certain words derived from अंच् aṅch, to move, have two, others three bases.

प्राच् prách, forward, eastern, has two bases, प्रांच् prāñch for its Aṅga, प्राच् prāch for its Pada and Bha base, and is declined accordingly †.

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|----------------------|--|-----------------------|----------------------|
| N. V. प्राङ् prāñ‡ | | प्रांचौ prāñchau | प्रांचः prāñchah |
| A. प्रांचं prāñcham | | प्रांचौ prāñchau | प्राचः prāchah |
| I. प्राचा práchā | | | प्राग्भिः prág�hiḥ |
| D. प्राचे práche | | प्राग्भ्यां prág�hyām | प्राग्भ्यः prág�hyāḥ |
| Ab. } प्राचः prāchah | | | |
| G. } प्राचां práchām | | | प्राचां práchām |
| L. प्राचि práchi | | प्राचोः práchoh | प्राचु prákshu |

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthāna terminations.

† Compounds ending in अच् ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि ni and अधि ádhi (Pāṇ. VI. 2, 52-53). Hence पराच् párāch, अवाच् ávāch, प्राच् prāch, उदच् údach; also न्यच् nyāch, अध्यच् ádhyach; सध्रच् sadhryāch, विष्वच् vishvach: but प्रत्यच् pratyāch, सम्यच् samyāch, अन्वच् anvāch.

‡ प्राङ् prāñ stands for प्राङ् prāñ; this for प्रांच् prāñch+स s.

|| In the declension of words ending in अच् ach, the rule is that if अच् ach has the Udātta, as in प्रत्यच् pratyāch, सम्यच् samyāch, अन्वच् anvāch (§ 180, note), all terminations, except the Sarvanāmasthānas, take the Udātta (Pāṇ. VI. I, 169-170). The rule Pāṇ. VI. I, 182, refers to अंच् aṅch, not to अच् ach. The rule Pāṇ. VI. I, 222, is restricted in the Veda by VI. I, 170. प्राच् prāch is treated as if the accent were on the preposition.

| SINGULAR. | | NEUTER. | DUAL. | PLURAL. |
|---------------------|---------------|---------|-------|-----------------|
| N. A.V. प्राच् prák | प्राची práchī | | | प्रांचि práñchi |
| I. प्राचा práchā | same as masc. | | | |

The feminine of प्राच् prák is प्राची práchī, declined like fem. in इ i. Decline अवाच् ávách, downward, south. Strong base अवांच् áváñch.

B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Anga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants ; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Anga* base the strong base ;
the Pada base the middle base ;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases :

| SINGULAR. | NEUTER. | DUAL. | PLURAL. |
|-------------------------------|------------|---------|------------|
| MASC. | MASC. | MASC. | MASC. |
| Nom. Voc. स् s (always dropt) | आ au | | अः ah |
| Acc. अं am | आ au | | अः ah |
| Instr. आ a | भ्यं bhyām | | भिः bhiḥ |
| Dat. ए e | भ्यं bhyām | | भ्यः bhyāḥ |
| Abl. अः ah | भ्यं bhyām | | भ्यः bhyāḥ |
| Gen. अः ah | ओः oh | | अं ám |
| Loc. इ i | ओः oh | | सु su |
| SINGULAR. | | NEUTER. | DUAL. |
| Nom. Acc. — | इ i | | इ i |

Terminations included in two lines require *Anga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अंच् añch, to move, with three bases.

प्रत्यच् pratyach, behind, has for its *Anga* or strongest base प्रत्यंच् pratyañch ; for its Bha or weakest प्रतीच् pratīch. The Pada or middle base is प्रत्यच् pratyach. Hence प्रत्यक् pratyan, Nom. Sing. masc. ; प्रत्यक् pratyak, Nom. Sing. neut. ; प्रतीचि pratīchī, Nom. Sing. fem.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|--|----------------------------|-------------------------|
| N.V. प्रत्यङ् pratyāñ | प्रत्यंचौ pratyāñchau | प्रत्यंचः pratyāñchah |
| A. प्रत्यंचं pratyāñcham | प्रत्यंचौ pratyāñchau | प्रतीचः pratīchah* |
| I. प्रतीचा pratīchā | प्रत्यग्भ्यां pratyagbhýám | प्रत्यग्भिः pratyagbhíh |
| D. प्रतीचे pratīché | प्रत्यग्भ्यां pratyagbhýám | प्रत्यग्भः pratyagbhýáh |
| Ab. प्रतीचः pratīchah | प्रत्यग्भ्यां pratyagbhýám | प्रत्यग्भः pratyagbhýáh |
| G. प्रतीचः pratīchah | प्रतीचोः pratīchóh | प्रतीचां pratīchám |
| L. प्रतीचि pratīchí | प्रतीचोः pratīchóh | प्रत्यक्षु pratyakshú |
| NEUTER. | | |
| SINGULAR. | | |
| N.A. प्रत्यक् pratyák | प्रतीची pratīchí' | प्रत्यंचि pratyāñchi |
| FEM. SINGULAR. | | |
| N. प्रतीची pratīchí. | | |
| PADA OR MIDDLE BASE. BHA OR WEAK BASE. | | |
| प्रत्यंच् pratyāñch, behind (Pāṇ. vi. 2, 52) | प्रत्यच् pratyach | प्रतीच् pratīch |
| सम्यंच् samyāñch, right (vi. 2, 52) | सम्यच् samyach | समीच् samīch |
| न्मंच् nyāñch, low (vi. 2, 53) | न्मच् nyach | नीच् ních |
| सध्यंच् sadhyāñch, accompanying (vi. 3, 95) | सध्यच् sadhyach | सधीच् sadhrích |
| अन्वंच् anvāñch, following (vi. 2, 52) | अन्वच् anvach | अनूच् anúch |
| विष्वंच् vishvañch, all-pervading | विष्वच् vishvach | विषूच् vishlích |
| उदंच् údañch, upward (vi. 2, 52) | उदच् údach | उदीच् údich |
| तिर्यंच् tiryāñch, tortuous | तिर्यच् tiryach | तिरश्च tiraśch |

Bases in अत् at and अंत् ant.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् at, the Aṅga base in अंत् ant. (Accent, Pāṇ. vi. 1, 173.)

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|--------------------|----------------|--|
| N.V. अदन् adán | अदंतौ adántau | अदंतः adántah |
| A. अदंतं adántam | अदंतौ adántau | अदतः adatáh |
| I. अदता adatá | | अदत्तिः adádbhih |
| D. अदते adaté | | { अदत्तां adádbhyám } अदत्तः adádbhyah |
| Ab. } अदतः adatáh | | { अदत्तां adatám } अदत्तां adatám |
| G. } अदतः adatáh | | |
| L. अदति adati | अदतोः adatóh | अदत्सु adátsu |

* RV. I. 173, 5.

SINGULAR.

N. A. अदत् adát

FEM.
SINGULAR.

N. अदती adatī, &c., like नदी nadī.

NEUTER.

DUAL.

अदती adatī

PLURAL.

अदंति adánti

§ 183. There is a very difficult rule according to which certain participles keep the न् n in the Nom. and Acc. Dual of neuters, and before the ई॒॑ of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhū, Div, and Chur classes *must* preserve the न् n.
- II. Participles of verbs following the Tud class *may* or *may not* preserve the न् n. The same applies to all participles of the future in स्यत् syat, and to the participles of verbs of the Ad class in आ॑d.
- III. Participles of all other verbs *must* reject the न् n.

| | |
|-----------------------------|---|
| I. भवत् bhávत् | Nom. and Acc. Dual Neut. भवंती bhávanti. |
| दीप्तत् dívyat्. | दीप्तंती dívyanti. |
| चोरयत् chordáyat्. | चोरयंती choráyanti. |
| II. तुदत् tudát. | तुदंती tudánti or तुदती tudati. |
| भविष्यत् bhavishyát (fut.). | भविष्यंती bhavishyánti or भविष्यती bhavishyati. |
| यात् yát. | यांती yánti or याती yati. |

| | |
|------------------|--------------------------------------|
| III. अदत् adát. | Nom. and Acc. Dual Neut. अदती adatī. |
| जुहत् júhvat्. | जुहती júhvatti. |
| सुन्वत् sunvát. | सुन्वती sunvati. |
| रुधत् rundhát. | रुधती rundhati. |
| तन्वत् tanvát. | तन्वती tanvati. |
| क्रीणत् kríṇat्. | क्रीणती kríṇati. |

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवंती bhávanti, being, fem.; तुदंती tudánti or तुदती tudati, striking, fem.; अदती adatī, eating, fem. The feminine base is declined regularly as a base in ई॒॑॑.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Āṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् n is optional. With this exception, these participles are therefore really declined like nouns in त् t with unchangeable bases.

Base ददत् dádat, giving, from दा dā, to give, ददामि dádámi, I give.

| SINGULAR. | | DUAL. | | PLURAL. | |
|-----------------|--------------|--------------------|-------------|-------------------|---------------|
| MASC. | NEUT. | MASC. | NEUT. | MASC. | NEUT. |
| N.V. ददत् dádat | ददत् dádat | ददतौ dádatau | ददती dádati | ददतः dádataḥ | ददति dádati * |
| A. ददतं dádatam | ददत् dádat | | | | |
| I. ददता dádatā | | | | ददत्तिः dádadbhīḥ | |
| D. ददते dádate | | ददत्तां dádadbhýām | | ददत्तः dádadbhyaḥ | |
| Ab. | ददतः dádataḥ | | | ददत्तां dádatám | |
| G. | | | | ददत्सु dádatsu | |
| L. | ददति dádati | ददतोः dádatoh | | | |

* Or ददंति dúdanti.

The same rule applies to the participles जाक्षत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *sásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *brihát*, great, पृष्ठत् *príshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|----------------------------|-------------------------|-------------------------|
| N. V. बृहन् <i>brihán</i> | बृहंतौ <i>brihántau</i> | बृहंतः <i>brihántah</i> |
| A. बृहंतं <i>brihántam</i> | बृहंतौ <i>brihántau</i> | बृहतः <i>brihatáḥ</i> |

| NEUTER. | | |
|---------------------------|----------------------|------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. A. बृहत् <i>brihát</i> | बृहती <i>brihatī</i> | बृहंति <i>brihánti</i> |
| FEM. | | |
| SINGULAR. | | |
| N. बृहती <i>brihatī</i> | | |

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Āṅga or strong base in आंत् *ānt*.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|----------------------------|-------------------------------|------------------------------|
| N. महान् <i>máhdán</i> | महांतौ <i>mahántau</i> | महांतः <i>mahántah</i> |
| A. महांतं <i>mahántam</i> | महांतौ <i>mahántau</i> | महतः <i>mahatáḥ</i> |
| I. महता <i>mahatá</i> | | महद्विः <i>mahádbhiḥ</i> |
| D. महते <i>mahaté</i> | | |
| Ab. } महतः <i>mahatáḥ</i> | { महद्ब्यां <i>mahádbhyám</i> | { महद्ब्यः <i>mahádbhyāḥ</i> |
| G. } महती <i>mahati</i> | | |
| L. महतोः <i>mahatóḥ</i> | | महतां <i>mahatám</i> |
| V. महन् <i>máhdhan</i> | | महतुः <i>mahátsu</i> |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. A. V. महत् <i>mahát</i> | महती <i>mahati</i> | महांति <i>mahánti</i> |

The rest like the masculine.

| | |
|-----------------------|--|
| FEM. | |
| SINGULAR. | |
| N. महती <i>mahati</i> | |

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Āṅga Bases in मंत् *mant* and वंत् *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Āṅga or strong base in मंत् *mant* and वंत् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|--------------------------------|-----------------------------|-----------------------------|
| N. अग्निमान् <i>agnimān</i> | अग्निमंतौ <i>agnimantau</i> | अग्निमंतः <i>agnimantah</i> |
| A. अग्निमंतं <i>agnimantam</i> | अग्निमंतौ <i>agnimantau</i> | अग्निमतः <i>agnimataḥ</i> |
| V. अग्निमत् <i>agniman</i> | | |
| | NEUTER. DUAL. | PLURAL. |
| SINGULAR. | | |
| N. V. अग्निमत् <i>agnimat</i> | अग्निमतौ <i>agnimatti</i> | अग्निमंति <i>agnimanti</i> |
| FEM. SINGULAR. | | |
| N. अग्निमती <i>agnimattī</i> | | |

वत् *vat* is used 1. after bases in अ *a* and आ *ā*.

Ex. ज्ञानवत् *jñānavat*, having knowledge. विद्यावत् *vidyāvat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *ā*. (Pāṇ. VIII. 2, 10.)

Ex. पयसवत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत्वत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9–16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|--|------------------------|------------------------|
| N. भवान् <i>bhavān</i> | भवंतौ <i>bhavantau</i> | भवंतः <i>bhavantaḥ</i> |
| A. भवंतं <i>bhavantam</i> | भवंतौ <i>bhavantau</i> | भवतः <i>bhavataḥ</i> |
| V. भवन् <i>bhavan</i> or भोः <i>bhoḥ</i> | | |
| | NEUTER. DUAL. | PLURAL. |
| SINGULAR. | | |
| N. A. V. भवत् <i>bhavat</i> | भवती <i>bhavati</i> | भवंति <i>bhavanti</i> |
| FEM. SINGULAR. | | |
| N. भवती <i>bhavati</i> | | |

भवत् *bhavat*, being, part. present.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|------------------------|------------------------|
| MASC. | MASC. | MASC. |
| N. भवन् <i>bhavan</i> | भवंतौ <i>bhavantau</i> | भवंतः <i>bhavantah</i> |
| A. भवंतं <i>bhavantam</i> | भवंतौ <i>bhavantau</i> | भवतः <i>bhavataḥ</i> |
| V. भवन् <i>bhavan</i> | | |
| SINGULAR. | NEUTER. | PLURAL. |
| N. A.V. भवत् <i>bhavat</i> | भवंती <i>bhavanti</i> | भवंति <i>bhavanti</i> |
| FEM. | DUAL. | PLURAL. |
| SINGULAR. | | |
| N. भवंती <i>bhavanti</i> | | |

§ 189. अर्वत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वै *arvā*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वी *anarvā*; Nom. Dual अनर्वाणौ *anarvāṇau*; Acc. Sing. अनर्वाणं *anarvāṇam*; Instr. Sing. अनर्वणा *anarvāṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|---------------------------|---------------------------|
| MASC. | MASC. | MASC. |
| N. कियान् <i>kiyān</i> | कियंतौ <i>kiyāntau</i> | कियंतः <i>kiyāntah</i> |
| A. कियंतं <i>kiyāntam</i> | कियंतौ <i>kiyāntau</i> | कियतः <i>kiyātah</i> |
| I. कियता <i>kiyatā</i> | कियद्धां <i>kiyadbhām</i> | कियद्धिः <i>kiyadbhīḥ</i> |
| V. कियन् <i>kiyan</i> | | |
| SINGULAR. | NEUTER. | PLURAL. |
| N. A.V. कियत् <i>kiyat</i> | कियती <i>kiyatī</i> | कियंति <i>kiyanti</i> |

Bases in अन् an (अन् an, मन् man, वन् van.)

§ 191. Words in अन् *an* have three bases: their Āṅga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *a*, not आन् *ān*(s).
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्वै *parvn* from पर्वन् *parvan*,

or आत्मा *ātmā* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षण् *takshṇ* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्नी *mūrdhṇī*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. आङ्ग, राजान् *rājān*; पदा, राज् *rāja*; भा, राज् *rāj*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

| | | |
|---|---------------------------|--------------------------|
| N. राजा <i>rājā</i> | राजानौ <i>rājānau</i> | राजानः <i>rājānah</i> |
| A. राजानं <i>rājānam</i> | राजानौ <i>rājānau</i> | राजः <i>rājñah</i> |
| V. राजन् <i>rājan</i> | | |
| I. राजा <i>rājñā</i> | राजभ्यां <i>rājabhyām</i> | राजभिः <i>rājabhiḥ</i> |
| D. राजे <i>rājñe</i> | राजभ्यां <i>rājabhyām</i> | राजभ्यः <i>rājabhyāḥ</i> |
| Ab. राजः <i>rājñah</i> | राजभ्यां <i>rājabhyām</i> | राजभ्यः <i>rājabhyāḥ</i> |
| G. राजः <i>rājñah</i> | राजोः <i>rājñoh</i> | राजां <i>rājñām</i> |
| L. राज्ञि <i>rājñī</i> or राजनि <i>rājani</i> | राजोः <i>rājñoh</i> | राजसु <i>rājasu</i> |

नामन् *nāman*, n. name. आङ्ग, नामान् *nāmān*; पदा, नाम् *nāma*; भा, नाम् *nāmn*.

NEUTER.

SINGULAR.

DUAL.

PLURAL.

| | | |
|---|--|--------------------------|
| N.A. नाम <i>nāma</i> | नाम्नी <i>nāmnī</i> or नामनी <i>nāmani</i> | नामानि <i>nāmāni</i> |
| V. नाम <i>nāma</i> or नामन् <i>nāman</i> | | |
| I. नामा <i>nāmnā</i> | नामभ्यां <i>nāmabhyām</i> | नामभिः <i>nāmabhiḥ</i> |
| D. नाम्ने <i>nāmne</i> | नामभ्यां <i>nāmabhyām</i> | नामभ्यः <i>nāmabhyāḥ</i> |
| Ab. नामः <i>nāmnah</i> | नामभ्यां <i>nāmabhyām</i> | नामभ्यः <i>nāmabhyāḥ</i> |
| G. नामः <i>nāmnah</i> | नाम्नोः <i>nāmnōḥ</i> | नामां <i>nāmnām</i> |
| L. नाम्नि <i>nāmnī</i> or नामनि <i>nāmani</i> | नाम्नोः <i>nāmnōḥ</i> | नामसु <i>nāmasu</i> |

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्ञन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmán*, m. creator. आङ्ग, ब्रह्मान् *brahmān*; पदा, ब्रह्म *brahmá*; भा, ब्रह्मन् *brahmán*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

| | | |
|------------------------|---------------------|---------------------|
| N. ब्रह्मा brahmād | ब्रह्माणौ brahmāṇau | ब्रह्माणः brahmāṇah |
| A. ब्रह्माणं brahmāṇam | ब्रह्माणौ brahmāṇau | ब्रह्माणः brahmāṇah |

V. ब्रह्मन् brāhma

I. ब्रह्मणा brahmāṇā

D. ब्रह्मणे brahmāṇe

Ab. ब्रह्मणः brahmāṇah

G. ब्रह्मणः brahmāṇah

L. ब्रह्मणि brahmāṇī

ब्रह्माण्यां brahmāṇhyām

ब्रह्माण्यां brahmāṇhyām

ब्रह्माण्यां brahmāṇhyām

ब्रह्माण्योः brahmāṇyoḥ

ब्रह्माण्योः brahmāṇyoḥ

ब्रह्माण्यः brahmāṇyah

ब्रह्माण्यः brahmāṇyah

ब्रह्माण्यः brahmāṇyah

ब्रह्माण्यां brahmāṇyām

ब्रह्माण्यु brahmāṇyū

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. A. ब्रह्म brāhma

ब्रह्मणी brāhmaṇī

ब्रह्माणी brahmāṇī

V. ब्रह्म brāhma or ब्रह्मन् brāhma

Decline यज्जन् *yajvan*, sacrificer; आत्मन् *ātman*, self; सुधर्मन् *sudharman*; virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dīvya*ti, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवानः *pratidivānah*; Acc. Plur. प्रतिदीवः *pratidivnah* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई *i*, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *vari*; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. IV. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, Acc. Sing. दामां *dāmām*. (Pāṇ. IV. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *a*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *i* (Pāṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्माणौ *sucharmāṇau*; सुपर्वाणौ *suparvāṇau*: or, Nom. Sing. fem. सुचर्मा *sucharmā*, Nom. Dual सुचर्मेण *sucharmeṇ*, Plur. सुचर्माणौ *sucharmāṇau*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाणौ *suparvāṇau*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.

2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.

3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञौ *bahurājñau*.

द्विदाम्नी *dvidāmnī* (Pāṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *vari*, धीवन् *dhīvan*, a fisherman, धीवरी *dhīvarī*, पीवन् *pīvan*, पीवरी *pīvarī*, fat, may do the same at the end of compounds, or

take वा *vā*. बहुधीवरी *bahudhīvarī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीये *bahudhīye*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its Āṅga base पंथान् *pánthān* (like राजान् *rājān*);
for its Bha base पथ् *path*;
for its Pada base पथि *pathī*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pánthāḥ*.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|----------------------------|----------------------------|
| N.V. पंथाः <i>pánthāḥ</i> | पंथानौ <i>pánthānau</i> | N. पंथानः <i>pánthānāḥ</i> |
| A. पंथान् <i>pánthānam</i> | पंथानौ <i>pánthānau</i> | A. पथः <i>pathāḥ</i> |
| I. पथा <i>pathā</i> | पथिभ्यां <i>pathibhyām</i> | I. पथिभिः <i>pathibhiḥ</i> |

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. vi. 1, 199.)

चृभुक्षिन् *ribhukshin*, m. a name of Indra, and मधिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

| | |
|------------------------------|---------|
| चृभुक्षान् <i>ribhukshán</i> | } Āṅga; |
| मंथान् <i>mánthān</i> | |
| चृभुक्ष् <i>ribhuksh</i> | } Bha; |
| मथ् <i>math</i> | |
| चृभुक्षि <i>ribhukshi</i> | } Pada. |
| मथि <i>mathī</i> | |

The Nom. and Voc. Sing. are चृभुक्षाः *ribhukshāḥ* and मंथाः *mánthāḥ*.

पथिन् *pathin*, चृभुक्षिन् *ribhukshin*, and मधिन् *mathin* form their feminines पथी *pathī*, चृभुक्षी *ribhukshi*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *áhan*, n. day, which takes अहस् *áhas* as its Pada base. Otherwise it is declined like नामन् *náman*.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|--------------------------------------|-----------------------------------|
| P. N.A.V. अहः <i>áhaḥ</i> | Bh. N.A.V. अहौ <i>áhṇi</i> * | An. N.A.V. अहानि <i>áhāni</i> |
| Bh. I. अहा <i>áhnā</i> | P. I.D. Ab. अहोप्यां <i>áhobhyām</i> | P. I. अहोभिः <i>áhobhiḥ</i> |
| Bh. D. अहे <i>áhne</i> | Bh. G.L. अहोः <i>áhnoḥ</i> | P. D. Ab. अहोप्यः <i>áhobhyah</i> |
| Bh. Ab.G. अहः <i>áhnah</i> | | Bh. G. अहां <i>áhnām</i> |
| Bh. L. अह्नि <i>áhnī†</i> | | P. L. अहस् <i>áhassu</i> ‡ |

The Visarga in the Nominative Singular is treated like an original र्र (*§ 85*). Hence अहरहः *ahar-ahaḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganah*, a month (Pāṇ. viii. 2, 69): though not always, अहोपतः *ahorátrah*, day and night. (See *§ 90*.)

* Or अहनी *áhanī*.

† Or अहनि *áhani*.

‡ Or अहःसु *áhaḥsu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------------|--------------------------------------|---|
| N. दीर्घाहा: <i>dīrghāhāḥ</i> * | N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i> | N.V. दीर्घाहाणः <i>dīrghāhāṇah</i> |
| V. दीर्घाहः <i>dīrghāhāḥ</i> | | A. दीर्घाहूः <i>dīrghāhāṇah</i> |
| A. दीर्घाहाणं <i>dīrghāhāṇam</i> | | I. दीर्घाहाणभिः <i>dīrghāhāṇabhīḥ</i> , &c. |

Feminine, दीर्घाही *dīrghāhī* (Pāṇ. viii. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अहन् *ahna* is substituted for अहन् *ahan*: but in the Loc. Sing. both forms are admitted; e.g. द्वाह्न् *dvyahnaḥ*, produced in two days; Loc. Sing. द्वाह्ने *dvyahne* or द्वाह्नि *dvyahni* or द्वाहनि *dvyahani*. (Pāṇ. vi. 3, 110.)

§ 199. श्वन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahmaṇ*, m. (Accent, Pāṇ. vi. 1, 182.)

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------|-----------------------------|--------------------------|
| N. श्वा <i>śvā</i> | N.A.V. श्वानौ <i>śvānau</i> | N. श्वानः <i>śvānāḥ</i> |
| A. श्वानं <i>śvānam</i> | | A. शुनः <i>śunāḥ</i> |
| V. श्वन् <i>śvān</i> | | I. श्वभिः <i>śvābhīḥ</i> |

The feminine of श्वन् *śvan* is शुनी *śunī*; of युवन् *yūvan*, युवती *yuvatī*; according to some grammarians, यूनी *yūnī*.

§ 200. मधवन् *maghavan*, the Mighty, a name of Indra, takes मधोन् *maghon* as its Bha base.

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------|---------------------------------|--------------------------------|
| N. मधवा <i>maghāvā</i> | N.A.V. मधवानौ <i>maghāvāṇau</i> | N. मधवानः <i>maghāvāṇāḥ</i> |
| A. मधवानं <i>maghāvāṇam</i> | | A. मधोनः <i>maghōṇāḥ</i> |
| V. मधवन् <i>maghavan</i> | | I. मधवभिः <i>maghāvabhiḥ</i> † |

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|----------------------------------|---------------------------------|
| N. मधवान् <i>maghāvān</i> | N.A.V. मधवंतौ <i>maghāvantau</i> | N. मधवंतः <i>maghāvantāḥ</i> |
| A. मधवंतं <i>maghāvantam</i> | | A. मधवतः <i>maghāvataḥ</i> |
| V. मधवन् <i>maghavan</i> | | I. मधवद्भिः <i>maghāvadbhiḥ</i> |

The feminine is accordingly either मधोनी *maghōṇī* or मधवती *maghāvati*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

* Pāṇ. viii. 2, 69, vārt. 1; Siddh.-Kaum. vol. 1. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

| BASE. | NOM. SING. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM. PL. NEUT. |
|--|-------------------|-----------------------|-----------------------|-------------------------|-------------------------|
| पूषन्, पूष, पूष्ण púshn, púsha, púshṇ | पूषा púshā | पूषणः púsháṇah | पूषाः púshṇāḥ | पूषभिः púshábhīḥ | पूषाणि púshṇāni |
| अर्यमन्, अर्यम, अर्येन्ण aryaman, aryama, aryamṇ | अर्येमा aryamā | अर्येमणः aryamāṇah | अर्येमाः aryamāṇāḥ | अर्येमभिः aryamābhīḥ | अर्येमाणि aryamāṇāni |
| Loc. Sing. पूषणा púshṇi or पूषणी púshṇī; or, according to some, पूषि púshi. (Sár. I. 9, 31.) | | | | | |

§ 202. The root हन् han, to kill, if used as a noun, follows the same rule; only that when the vowel between ह h and न् n is dropped, ह h becomes घ gh.

| BASE. | NOM. SING. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM. PL. NEUT. |
|---|----------------------|--------------------------|-----------------------|----------------------------|----------------------------|
| हन् han, ह ha, म ghn | हा há | हनः hanāḥ | मः ghnaḥ | हभिः habhiḥ | हानि hāni |
| ब्रह्महन्, ह, म brahmahan, ha, ghn | ब्रह्महा brahmahā | ब्रह्महणः brahmahāṇah | ब्रह्माः brahmāṇāḥ | ब्रह्महभिः brahmahābhīḥ | ब्रह्महाणि brahmahāṇāni |
| Loc. Sing. ब्रह्मग्नि brahmagni or ब्रह्महाणि brahmahāṇi. | | | | | |

Bases in इन् in.

- § 203. Words in इन् in are almost regular; it is to be observed that
 1. They drop the न् n at the end of the Pada base.
 2. They form the Nom. Sing. masc. in ई ī; the Nom. Acc. Sing. neut. in इ ī; and the Nom. Acc. Plur. neut. in इनि īni.

| SINGULAR. | MASCULINE. | PLURAL. |
|--------------------|---------------------|--------------------|
| N. धनी dhanī | धनिनौ dhanināu | धनिनः dhanināḥ |
| A. धनिनं dhaninam | धनिनौ dhanināu | धनिनः dhanināḥ |
| I. धनिना dhaninā | धनिभ्यां dhanibhyām | धनिभिः dhanibhīḥ |
| D. धनिने dhaninē | धनिभ्यां dhanibhyām | धनिभ्यः dhanibhyāḥ |
| Ab. धनिनः dhanināḥ | धनिभ्यां dhanibhyām | धनिभ्यः dhanibhyāḥ |
| G. धनिनः dhanināḥ | धनिनोः dhaninōḥ | धनिनां dhaninām |
| L. धनिनि dhaninī | धनिनोः dhaninōḥ | धनिनु dhanishu |
| V. धनिन् dhánin | धनिनौ dhánināu | धनिनः dhánināḥ |

| SINGULAR. | NEUTER. | PLURAL. |
|------------------------------|---------------|---------------|
| N.A. धनि dhanī | धनिनी dhaninī | धनीनि dhaninī |
| V. धनि dháni or धनिन् dhánin | | |

| SINGULAR. |
|--------------------------|
| FEM. N. धनिनी dhaninī |

Decline मेधाविन् medhávin, wise; यशस्विन् yaśasvin, glorious; वाग्मिन् vágmin, loquacious; कारिन् kárin, doing.

Note—These nouns in इन् in, (etymologically a shortened form of अन् an,) follow the analogy of nouns in अन् an (like राजन् rájan, नामन् náman) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् vas have three bases; वांस् vāṁs as the Āṅga, उष् ush as the Bha, and वस् vas as the Pada base. According to Sanskrit grammarians, they change the स s of वस् vas into त् t, if the स s is final, or if it is followed by terminations beginning with भ् bh and स s; (see § 173, 131.) But the fact is, that the Pada base is really वत् vat, not वस् vas.

Āṅga, रुरुद्वांस् rurudvāṁs ; Pada, रुरुद्वस् rurudvas ; Bha, रुरुद्वष् rurudush.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

| | | |
|----------------------------|----------------------------|----------------------------|
| N. रुरुद्वान् rurudván | रुरुद्वांसौ rurudváinsau | रुरुद्वांसः rurudváṁsah |
| A. रुरुद्वांसं rurudváṁsam | रुरुद्वांसौ rurudváṁsau | रुरुद्वुषः rurudúshah |
| V. रुरुद्वन् rurudvan | | |
| I. रुरुद्वषा rurudúshā | रुरुद्वद्वां rurudvádbhyám | रुरुद्वद्विः rurudvádbhiḥ |
| D. रुरुद्वुषे rurudúshe | रुरुद्वद्वां rurudvádbhyām | रुरुद्वद्वाः rurudvádbhyāḥ |
| Ab. रुरुद्वुषः rurudúshah | रुरुद्वद्वां rurudvádbhyām | रुरुद्वद्वाः rurudvádbhyāḥ |
| G. रुरुद्वुषः rurudúshah | रुरुद्वुषोः rurudúshoh | रुरुद्वुषां rurudúshám |
| L. रुरुद्वुषि rurudúshi | रुरुद्वुषोः rurudúshoh | रुरुद्वत्सु rurudvátsu |

NEUTER.

SINGULAR.

DUAL.

PLURAL.

| | | |
|-----------------------|----------------------|------------------------|
| N. रुरुद्वत् rurudvát | रुरुद्वुषी rurudúshī | रुरुद्वांसि rurudváṁsi |
|-----------------------|----------------------|------------------------|

FEM.

SINGULAR.

| |
|-------------------------|
| N. रुरुद्वुषी rurudushi |
|-------------------------|

§ 205. Participles in वस् vas which insert an इ i between the reduplicated root and the termination, drop the इ i whenever the termination वस् vas is changed into उष् ush. Thus

तस्थिवान् tashiván, from स्था sthā, to stand, forms the fem. तस्युषी tashushī. पेचिवान् pechiván, from पच् pach, to cook, forms the fem. पेचुषी pechushī.

A very common word following this declension is विद्वान् vidván, wise, (for विविद्वान् vividván) ; fem. विदुषी vidúshī.

If the root ends in इ i or ई ī, this radical vowel is never dropped before उष् ush, the contracted form of वस् vas. Hence from नी nī, निनीवान् niniván ; Instr. निन्युषा ninyushā ; fem. निन्युषी ninyushī.

Decline the following participles :

| PADA BASE. | NOM. SING. | NOM. PLUR. | ACC. PLUR. | INSTR. PLUR. |
|--------------------------------|-------------------------------|-----------------------------------|-------------------------------|-------------------------------------|
| शुश्रुवस् <i>śuśruvas</i> | शुश्रुवान् <i>śuśruván</i> | शुश्रुवांसः <i>śuśruvāṁsaḥ</i> | शुश्रुवः <i>śuśruvah</i> | शुश्रुवद्विः <i>śuśruvadbhiḥ</i> |
| पेचिवस् <i>pechivas</i> | पेचिवान् <i>pechiván</i> | पेचिवांसः <i>pechivāṁsaḥ</i> | पेचुपः <i>pechushaḥ</i> | पेचिवद्विः <i>pechivadbhiḥ</i> |
| जग्मिवस् <i>jagmivas</i> | जग्मिवान् <i>jagmiván</i> | जग्मिवांसः <i>jagmivāṁsaḥ</i> | जग्मुपः <i>jagmushaḥ</i> | जग्मिवद्विः <i>jagmivadbhiḥ</i> |
| जगन्वन्स् * <i>jaganvas</i> | जगन्वान् <i>jaganván</i> | जगन्वांसः <i>jaganvāṁsaḥ</i> | जग्मुपः <i>jagmushaḥ</i> | जगन्वद्विः <i>jaganvadbhiḥ</i> |
| जग्निवस् <i>jagnivas</i> | जग्निवान् <i>jagniván</i> | जग्निवांसः <i>jagnivāṁsaḥ</i> | जग्मुपः <i>jagnushaḥ</i> | जग्निवद्विः <i>jagnivadbhiḥ</i> |
| जघन्वन्स् <i>jaghanvas</i> | जघन्वान् <i>jaghanván</i> | जघन्वांसः <i>jaghanvāṁsaḥ</i> | जग्मुपः <i>jaghanushaḥ</i> | जघन्वद्विः <i>jaghanvadbhiḥ</i> |

Bases in ईयस् iyas.

§ 206. Bases in ईयस् iyas (termination of the comparative) form their Aṅga base in ईयांस् iyāṁs.

Pada and Bha base गरीयस् gáriyās, heavier; Aṅga base गरीयांस् gáriyāṁs.

| MASCULINE. | | |
|------------------------|------------------------|--------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. गरीयान् gáriyán | गरीयांसौ gáriyāṁsau | गरीयांसः gáriyāṁsaḥ |
| A. गरीयांसं gáriyāṁsam | गरीयांसौ gáriyāṁsau | गरीयसः gáriyasaḥ |
| V. गरीयन् gáriyan | | |
| I. गरीयसा gáriyasā | गरीयोभ्यां gáriyobhyām | गरीयोभिः gáriyobhiḥ, &c. |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. गरीयः gáriyah | गरीयसी gáriyasi | गरीयांसि gáriyāṁsi |
| FEM. | | |
| SINGULAR. | | |
| N. गरीयसी gáriyasi | | |

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् pád, foot, retain पाद् pád as Aṅga and Pada base, but shorten it to पद् pad as Bha base.

| SINGULAR. | DUAL. | PLURAL. |
|-------------------|----------------|-------------------------------|
| N.V. सुपाद् supád | सुपादौ supádau | सुपादः supádaḥ (Aṅga) |
| A. सुपादं supádam | सुपादौ supádau | सुपदः supadah (Bha) |
| | | I. सुपाद्विः supádbhiḥ (Pada) |

* म् m changed into न् n according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Āṅga and Pada base, but shorten it to झह् *jhā* as Bha base. The fem. is झही *jhāhī*.

Final ह् *h* is interchangeable with ध् *dh*, द् *d*, त् *t*. (See § 128; 174, 8.)

The झा of झह् *jhā* forms Vṛiddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------------|-----------------------------|------------------------------------|
| N.V. विश्ववाद् <i>viśvavāt</i> | विश्ववाहौ <i>viśvavāhau</i> | विश्ववाहः <i>viśvavāhah</i> |
| A. विश्ववाहं <i>viśvavāham</i> | विश्ववाहै <i>viśvavāhau</i> | विश्ववाहैः <i>viśvavāhah</i> |
| | | I. विश्ववाहभिः <i>viśvavādbhīḥ</i> |

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom. Voc. श्वेतवा: *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतवैहा *śvetavahā*; Instr. Plur. श्वेतवोभिः *śvetavobhīḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavaḥsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतवैह् *śvetavah*, in all the Bha cases (Sār. i. 9, 14), and likewise श्वेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaduh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Āṅga base अनडाव् *anadvān*; 2. The Pada base अनडुह् *anaduh*; 3. The Bha base अनडुह् *anaduh*.

It is irregular besides in the Nom. and Voc. Sing.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|---------------------------------------|------------------------------|
| N. अनडाव् <i>anadvān</i> | N. A. V. अनडाहौ <i>anadvāhau</i> | N. अनडाहः <i>anadvāhah</i> |
| V. अनडुन् <i>anadvan</i> | I. D. Ab. अनडुह्यां <i>anaduhhyām</i> | A. अनडुहः <i>anaduhah</i> |
| A. अनडाहं <i>anadvāham</i> | G. L. अनडुहोः <i>anaduhoh</i> | I. अनडुहिः <i>anaduhbhīḥ</i> |
| I. अनडुहा <i>anaduhā</i> | | L. अनडुहसु <i>anaduhutsu</i> |

If used as a neuter, at the end of a compound, it forms

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------------|-----------------------|-----------------------------|
| N. A. V. अनडुह् <i>anaduh</i> | अनडुही <i>anaduhī</i> | अनडुहांहि <i>anaduhāṁhi</i> |

The rest like the masculine.

The feminine is अनडुही *anaduhī* or अनडुही *anadvāhī* (Pāṇ. vii. 1, 98, vārt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Āṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. अपः *āpah*, Acc. अपः *āpāḥ*, Instr. अद्विः *adbhīḥ*, Loc. अप्सु *apsū*. (Accent, Pāṇ. vi. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वप्नम् *svāpnam*; Instr. स्वप्ना *svapnā*, &c. Nom. Plur. स्वापः *svāpah*; Acc. स्वपः *svapah*; Instr. स्वद्विः *svadbhīḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वांपि *svampi* or स्वांपि *svāmpī*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (1. 9, 62) gives स्वांपि तडागानि *svāmpī tadāgāni*, tanks with good water.

§ 212. पुंस् *pums*, man, has three bases: 1. The Āṅga base पुमांस् *pumāṁs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस् *pums*. (Accent, Pāṇ. vi. 1, 171.)

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|---|----------------------------|
| N. पुमान् <i>pumān</i> | N. A. V. पुमांसौ <i>pumāṁsau</i> | N. पुमांसः <i>pumāṁsaḥ</i> |
| V. पुमन् <i>púman</i> | I. D. Ab. पुम्भा॒ पुम्भ्याम् <i>pumbhā pumbhyām</i> | A. पुंसः <i>pumsaḥ</i> |
| A. पुमांसं <i>pumāṁsam</i> | G. L. पुंसो॑ पुंसोः <i>pumsō pumsōḥ</i> | I. पुंभिः <i>pumbhiḥ</i> |
| I. पुंसा <i>pumsā</i> | | L. पुंसु <i>pumsu</i> |

The Loc. Plur. is written पुंसु *pumsu*, not पुंषु *pumshu* or पुञ्सु *punsu* (§ 100, note). The Sārasvatī gives पुञ्चु *punkshu* (1. 9, 70). Pāṇini (viii. 3, 58) says that त्रुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष् *sh*; and therefore that change does not take place in सुहिञ्चु *suhinsu* and पुञ्सु *pumsu*. In the first, न् *n* is radical, not inserted; in the second, the Anusvāra represents an original म् *m*. Cf. Siddh.-Kaum. vol. I. p. 186: सुहिञ्चु पुञ्चित्यादावत्तुखारसत्त्वेऽपि तस्य तुमस्यानिकत्वाभावात् पत्तमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supumsī*, Nom. Plur. सुपुमांसि *supumānsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------|---|---|
| N. द्यौः <i>dyauḥ</i> | N. A. V. दिवौ॒ दिवौ <i>dívau</i> | N. दिवः <i>dívah</i> |
| A. दिवं <i>dívam</i> | I. D. Ab. द्युभ्यां॒ द्युभ्याम् <i>dyúbhyaṁ</i> | A. दिवः <i>dívah</i> |
| I. दिवा॑ <i>dívā</i> | G. L. दिवो॒॑ दिवोः <i>dívō</i> | I. द्युभिः॒॑ द्युभिः <i>dyúbhīḥ</i> |
| D. दिवे॑ <i>dívē</i> | | D. Ab. द्युभ्यः॒॑ द्युभ्याः <i>dyúbhyaḥ</i> |
| Ab. G. दिवः <i>dívah</i> | | G. दिवां॒॑ दिवां <i>dívām</i> |
| L. दिवि॑ <i>dívī</i> | | L. द्युषु॒॑ द्युषु <i>dyúshu</i> |
| V. द्यौः॒॑ <i>dyauḥ</i> | | |

Another base द्यो॒॑ *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो॒॑ *go*, § 219. (See Siddh.-Kaum. vol. I. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौ॒॑ *sudyauḥ*, सुदिवं॒॑ *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु॒॑ *sudyu*, having a good sky; Dual सुदिवी॒॑ *sudivī*; Plur. सुदिवि॒॑ *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmsthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neutrals. (Pāṇ. vi. 1, 63.) Thus

| DEFECTIVE BASE: | BASE DECLINED THROUGHOUT: |
|---|---------------------------|
| *1. असन् <i>asān</i> , n. blood; | असृज् <i>asrij</i> , n. |
| *2. आसन् <i>ásan</i> , n. face; | आस्य <i>ásya</i> , n. |
| *3. उदन् <i>udan</i> , n. water; | उदक् <i>udaka</i> , n. |
| 4. दत् <i>dat</i> , m. tooth; Acc. Pl. दतः॒॑ <i>datāḥ</i> ; | दंत <i>danta</i> , m. |

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

| | |
|--|---------------------------|
| *5. दोपन् <i>doshan</i> , (m.) n. arm ; | दोस् <i>dos</i> , m. n. |
| 6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasáḥ</i> ; | नासिका <i>násikā</i> , f. |
| 7. निश् <i>niś</i> , f. night ; Acc. Pl. निशः <i>niśáḥ</i> ; | निशा <i>niśā</i> , f. |
| 8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>paddh</i> ; | पाद <i>páda</i> , m. |
| 9. पृत् <i>prit</i> , f. army †; Loc. Pl. पृत्सु <i>pritsú</i> ; | पृतना <i>pritaná</i> , f. |
| 10. मांस् <i>máṁs</i> , n. meat ‡ ; | मांस <i>máṁsa</i> , n. |
| 11. मास् <i>más</i> , m. month ; मासः <i>másáḥ</i> ; | मास <i>mása</i> , m. |
| *12. यकन् <i>yakan</i> , n. liver ¶ ; | यकृत् <i>yakṛit</i> , n. |
| *13. यूपन् <i>yúshan</i> , m. pea-soup ; | यूप <i>yúsha</i> , m. |
| *14. शकन् <i>śakan</i> , n. ordure ; | शकृत् <i>śakṛit</i> , n. |
| 15. स्नु <i>snu</i> , n. ridge ; | सानु <i>sánu</i> , n. |
| 16. हृद् <i>hrid</i> , n. (m.); Gen. Sing. हृदः <i>hridáḥ</i> ; | हृदय <i>hridaya</i> , n. |

Hence in

| | |
|---|---|
| No. 1. N.V.A. Sing. is असृक् <i>asrik</i> only ; | A. Plur. असृंजि <i>asriñji</i> or असानि <i>asáni</i> . |
| N.V.A. Dual is असृंजी <i>asrijī</i> only ; | but I. Sing. असृना <i>asrijá</i> or असा <i>asná</i> . |
| N.V. Plur. is असृंजि <i>asriñji</i> only ; | I. Du. असृग्भ्यां <i>asrigbhýám</i> or असभ्यां <i>asabhyám</i> . |
| No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantah, am, a</i> , only ; | A. Plur. दंतान् <i>dantán</i> or दतः <i>dataḥ</i> . |
| N.V. A. Dual is दंतौ <i>dantau</i> only ; | but I. Sing. दंतेन <i>dantena</i> or दता <i>datā</i> . |
| N.V. Plur. is दंताः <i>dantáḥ</i> only ; | I. Dual दंताभ्यां <i>dantábhýám</i> or दद्वां <i>dadbhyám</i> . |
| No. 11. N.A.V. Sing. is मासः, °सं, °स <i>másah, am, a</i> , only ; | A. Plur. मासान् <i>másán</i> or मासः <i>másah</i> . |
| N.V. A. Dual is मासौ <i>másau</i> only ; | but I. Sing. मासेन <i>másena</i> or मासा <i>másá</i> . |
| N.V. Plur. is मासाः <i>másáḥ</i> only ; | I. Dual मासाभ्यां <i>másábhýám</i> or मासभ्यां <i>mábhýám</i> . |
| No. 13. N.A.V. Sing. is यूपः, °पं, °प <i>yúshah, am, a</i> , only ; | A. Plur. यूपान् <i>yúshán</i> or यूपाः <i>yúsháḥ</i> . |
| N.A.V. Dual is यूपौ <i>yúshau</i> only ; | but I. Sing. यूपेण <i>yúsheṇa</i> or यूपणा <i>yúshṇá</i> . |
| N.V. Plur. is यूपाः <i>yúsháḥ</i> only ; | I. Du. यूपाभ्यां <i>yúshábhýám</i> or °पभ्यां <i>-shabhyám</i> . |
| | L. Sing. यूपे <i>yúshe</i> or °पणि- <i>shani</i> or °पणि- <i>shni</i> . |

Grammarians differ on the exact meaning of Pāṇini's rule ; and forms such as दोषणी *doshanī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. i. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

† Siddh.-Kaum. vol. i. p. 131.

‡ Siddh.-Kaum.vol. i. p. 141.

|| The Sārasvatī gives all cases of मास् *más* (i. 6, 35).

¶ Pāṇ. vi. 1, 63.

I. *Bases ending in any Vowels, except derivative आ a and औ औ a.*

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ ai and औ au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes आ ā, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become आय áy and आव áv.

Base रै rai, राय ráy, m. wealth; (Accent, Pāṇ. vi. i, 171.) नौ nau, नाव náv, f. ship; (Accent, Pāṇ. vi. i, 168.)

| SINGULAR. | | DUAL. | PLURAL. |
|---------------------------|---------------------|----------------------|-----------------------|
| N.V. रा: rād- <i>h</i> | नौः nau- <i>h</i> | रायौ rāy- <i>au</i> | रायः rāy- <i>ah</i> |
| A. रायं rāy- <i>am</i> | नावं náv- <i>am</i> | नावौ náv- <i>au</i> | रायः rāy- <i>āh</i> * |
| I. राया rāy- <i>ā</i> | नावा náv- <i>ā</i> | | रामिः rā-bhīh |
| D. राये rāy- <i>e</i> | नावे náv- <i>e</i> | राम्यां rā-bhyám | राम्यः rā-bhyáh |
| Ab. } रायः rāy- <i>dः</i> | नावः náv- <i>dः</i> | नौम्यां nau-bhyám | रायां rāy- <i>ām</i> |
| G. } रायः rāy- <i>dः</i> | नावः náv- <i>dः</i> | | नावां náv- <i>ām</i> |
| L. रायि rāy- <i>i</i> | नावि náv- <i>i</i> | रायोः rāy- <i>oḥ</i> | रामु rā-sú |
| | | नावोः náv- <i>oḥ</i> | नौमु nau-shú |

Decline ग्लौः glauh, m. the moon.

Bases in ओ o.

§ 218. The only noun of importance is गो go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pāṇ. vi. i, 182.)

| SINGULAR. | | DUAL. | PLURAL. |
|------------------------|--|---------------------|---------------------|
| N.V. गौः gau- <i>h</i> | | गावौ gáv- <i>au</i> | गावः gáv- <i>ah</i> |
| A. गां gá- <i>m</i> | | | गाः gá- <i>h</i> |
| I. गवा gáv- <i>ā</i> | | | गोमिः gó-bhīh |
| D. गवे gáv- <i>e</i> | | गोम्यां gó-bhyám | गोम्यः gó-bhyáh |
| Ab. } गोः gó- <i>h</i> | | | गवां gáv- <i>ām</i> |
| G. } गोः gó- <i>h</i> | | गवोः gáv- <i>oḥ</i> | गोमु gó-shu |
| L. गवि gáv- <i>i</i> | | | |

* In the Veda the Acc. Plur. of रै rai occurs both as rāyah (Rv. i. 68, 5; 98, 3; vii. 34, 22; viii. 52, 10; x. 140, 4) and rāyāh (Rv. i. 113, 4; iii. 2, 15).

If bases in ऐ ai, ओ o, औ au are to be declined as neuters at the end of compounds, they shorten ऐ ai to इ i, and ओ o and औ au to उ u, and are then declined like neuters in इ i and उ u. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिणा surinā or सुराया suráyā; but only सुनुना sunund.

§ 219. द्यो dyo, fem. heaven, is declined like गो go. It coincides in the Nom. and Voc. Sing. with दिव् div, sky, but differs from it in all other cases. (§ 213.)

| SINGULAR. | DUAL. | PLURAL. |
|-------------------|----------------------|-------------------|
| N. द्यौः: dyaūḥ | | द्यावः dyāvah |
| A. द्यां dyām* | { द्यावौ dyāvau | द्याः dyāḥ* |
| I. द्यवा dyávā | | द्योभिः dyōbhīḥ |
| D. द्यवे dyáve | { द्योभ्यां dyōbhýam | द्योभ्यः dyōbhýah |
| Ab. { द्योः: dyōḥ | | द्यवां dyávám |
| G. द्योः dyōḥ | { द्यवोः: dyávoh | द्योषु dyóshu |
| L. द्यवि dyávi | | |
| V. द्यौः: dyaūḥ | | |

Forms of dyu which occur in the Rig-veda :

Sing. N. dyaús; A. dívam, dyám; I. divá (dívā, by day); D. divé; G. diváḥ, dyóḥ; L. divá, dyávi; V. dyaúḥ (Rv. vi. 51, 5). Plur. N. dyávah; A. dyán; I. dyubhīḥ. Dual N. dyávā.

Being used at the end of a compound द्यो dyo forms its neuter base as सुं dyu; e.g. प्रद्यु pradyu, eminently celestial, Dual प्रद्युनी pradyunī, Plur. प्रद्यूनि pradyúni (Siddh.-Kaum. vol. I. pp. 144, 145); while from दिव् div the neuter adjective was, as we saw, सुद्यु sudyu, having a good sky, Dual सुदिवी sudivī, Plur. सुदीवि sudívi (Colebr. pp. 67, 73). प्रद्यु pradyu, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. I. p. 145).

Note—There are no real nouns ending in ए e, though grammarians imagine such words as एः eh, the sun, उद्यदेः udyadeh, the rising sun; Nom. Dual उद्यदयै udyadayau, Nom. Plur. उद्यदयः udyadayah.

Bases in इ i and ऊ u.

1. Monosyllabic Bases in इ i and ऊ u, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी dhī, thinking, क्री krī, buying, लू lū, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final इ i and ऊ u into इय iy and ऊव uv, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

* Kāśikā vi. 1, 93.

they may either change ई॒॒ and ऊ॒॑ into इ॒य॑ iy and उ॒र॑ uv, or into य॑ y and र॑ r. They change it

1. Into इ॒य॑ iy and उ॒र॑ uv:

- If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः paramanīḥ, the best leader, Acc. Sing. परमनियं paramaniyam. Here नीः nīḥ is treated as a noun, and seems to have lost its verbal character. शुद्धधीः śuddhadhīḥ, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं śuddhadhiyam; कुधीः kudhīḥ, a man of bad thought, Acc. Sing. कुधियं kudhiyam. (Sār.)
 - If ई॒॒ and ऊ॒॑ are preceded by two radical initial consonants. जलक्रीः jalakrīḥ, a buyer of water, makes Acc. Sing. जलक्रियं jalakriyam. सुश्रीः suśrīḥ, well faring, Acc. Sing. सुश्रियं suśriyam. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)
2. Into य॑ y and र॑ r, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः grāmaṇīḥ, leader of a village, Acc. Sing. ग्रामण्यं grāmaṇyam; here ग्राम grāma is not the predicate of नीः nīḥ, but is governed by नीः nīḥ, which retains so far its verbal character. प्रधीः pradhīḥ, thinking in a high degree, Acc. Sing. प्रध्यं pradyam; here प्र pra is a preposition belonging to धी dhī, which retains its verbal nature. उन्नीः unnīḥ, leading out, Acc. Sing. उन्न्यम् unnyam; here उ ud is a preposition belonging to नी nī. Though ई॒॒ is preceded by two consonants, one only belongs to the root. शुद्धधीः śuddhadhīḥ (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं śuddhadhyam, and thus be distinguished from शुद्धधीः śuddhadhīḥ (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धधियं śuddhadhiyam for their accusative. The general idea which suggested the distinction between bases changing their final ई॒॒ and ऊ॒॑ either into इ॒य॑ iy and उ॒र॑ uv, or into य॑ y and र॑ r, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः dhīḥ, a thinker), or in such compounds as a noun admits of (सुधीः sudhīḥ*, a good thinker; शुद्धधीः śuddhadhīḥ, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः pradhīḥ, providens) or by a noun which was governed by them. The nouns in which ई॒॒ and ऊ॒॑ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू bhū. Thus भू bhū becomes भुव bhuv before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयंभूः svayambhūḥ, self-existing, Acc. Sing. स्वयंभुवं svayambhuvam. (Sār. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षाभूः varshābhūḥ, frog, Acc. Sing. वर्षाभ्वं varshābhvam (Pāṇ. vi. 4, 84), and in some other compounds, such as कारभूः karabhūḥ or कारभूः kārabhūḥ, nail, पुनर्भूः punarbhūḥ, re-born, द्रृन्भूः dṛinbhūḥ, thunder-bolt. (Pāṇ. vi. 4, 84, vārt.)

* सुधीः sudhīḥ is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं sudhiyam, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)

2. Polysyllabic Bases in ईि and ऊ॒.

§ 222. Polysyllabic bases in ईि and ऊ॒ being both masculine and feminine, such as पपीः *papīḥ*, protector, the sun, ययीः *yayīḥ*, road, and नृतूः *nṛitūḥ*, dancer, are declined like the verbal compounds प्रधीः *pradhīḥ* and वृक्षलूः *vrikshalūḥ*, except that

1. they form the Acc. Sing. in ईि॑m and ऊ॒ám;

2. they form the Acc. Plur. in ईि॑n and ऊ॒án.

Remember also, that those in ईि form the Loc. Sing. in ईि, not in यियि.

वातप्रमीः *vātpramīḥ*, antelope, may be declined like पपीः *papīḥ*; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुतीः *sutīḥ*, wishing for a son; सुखीः *sukhīḥ*, wishing for pleasure. They follow the verbal प्रधीः *pradhīḥ* throughout, but they have their Gen. and Abl. Sing. in ऊ॒uh; सुत्युः *sutyuḥ* (Siddh.-Kaum. vol. I. p. 120). If the final long ईि is preceded by two consonants, it is changed before vowels into इय् *iy*. Ex. शुष्कीः *sushkīḥ*, शुष्कियौ *sushkiyau*, &c.

| | | | | |
|------------------------|--|--|--|---|
| | Monosyllabic, masc. and fem. thinking. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, in composition with prepositions, masc. and fem. | The same, in composition with a governed noun, masc. and fem. |
| N. धीः <i>dhiḥ</i> . | a pure thinker. SINGULAR. | water-buyer. SINGULAR. | high-thinking. SINGULAR. | village-leader. SINGULAR. |
| A. धिं धियम् | शुद्धधीः <i>suddhadhīḥ</i> . | जलक्रीयोः <i>jalakriyāḥ</i> | पर्योः <i>paryah</i> . | ग्रामणीः <i>grāmanīḥ</i> |
| I. धिया धिया | शुद्धधियं <i>suddhadhiyam</i> | जलक्रियं <i>jalakriyam</i> | पर्यं <i>paryam</i> | ग्रामसं <i>grāmanyam</i> |
| D. धिषे धिये | शुद्धधिया <i>suddhadhiyā</i> | जलक्रिया <i>jalakriyā</i> | पर्या <i>paryā</i> | ग्रामस्या <i>grāmanyād</i> |
| Ab. G. धियः धियाः | शुद्धधियः <i>suddhadhiyah</i> | जलक्रियः <i>jalakriyē</i> | पर्ये <i>parye</i> | ग्रामस्ये <i>grāmanyaye</i> |
| L. धियि धियि | शुद्धधियि <i>suddhadhiyi</i> | जलक्रियिः <i>jalakriyī</i> | पर्यः <i>paryah</i> | ग्रामस्यः <i>grāmanyām</i> * |
| V. धीः <i>dhiḥ</i> . | शुद्धधीः <i>suddhadhīḥ</i> | जलक्रीयोः <i>jalakriyōḥ</i> | पर्यीः <i>paryī</i> | ग्रामणीः <i>grāmanīḥ</i> |
| | | DUAL. | DUAL. | DUAL. |
| N.A.V. धियौ धियान् | शुद्धधियौ <i>suddhadhiyau</i> | जलक्रियौ <i>jalakriyau</i> | पर्यौ <i>paryau</i> | ग्रामस्यौ <i>grāmanyayau</i> |
| I.D.Ab. धीमां धिभ्याम् | शुद्धधीमां <i>suddhadhībhymāṁ</i> | जलक्रियोमां <i>jalakriyibhydmāṁ</i> | पर्यीमां <i>paryibhyām</i> | ग्रामणीमां <i>grāmanībhīyām</i> |
| G. L. धियोः धियोः | शुद्धधियोः <i>suddhadhiyoh</i> | जलक्रियोः <i>jalakriyoh</i> | पर्योः <i>paryoh</i> | ग्रामस्योः <i>grāmanyoyōḥ</i> |
| | | PLURAL. | PLURAL. | PLURAL. |
| N. धियः धियाः | शुद्धधियः <i>suddhadhiyah</i> | जलक्रियः <i>jalakriyāḥ</i> | पर्यः <i>paryah</i> | ग्रामस्यः <i>grāmanyāḥ</i> |
| A. धियः धियाः | शुद्धधियः <i>suddhadhiyah</i> | जलक्रियः <i>jalakriyāḥ</i> | पर्यः <i>paryah</i> | ग्रामस्यः <i>grāmanyāḥ</i> |
| I. धीभिः धिभिः | शुद्धधीभिः <i>suddhadhībhīḥ</i> | जलक्रियभिः <i>jalakriyibhīḥ</i> | पर्यीभिः <i>paryibhīḥ</i> | ग्रामणीभिः <i>grāmanībhīḥ</i> |
| D. Ab. धीयः धिभ्याः | शुद्धधीयः <i>suddhadhībhīyah</i> | जलक्रियेः <i>jalakriyibhyah</i> | पर्यीयः <i>paryibhyah</i> | ग्रामणीयः <i>grāmanībhīyah</i> |
| G. धियां धियाम् | शुद्धधीयां <i>suddhadhiyām</i> | जलक्रियां <i>jalakriyāṁ</i> | पर्यां <i>paryām</i> | ग्रामस्यां <i>grāmanyām</i> † |
| L. धीषु धिशु | शुद्धधीषु <i>suddhadhīshu</i> | जलक्रियेषु <i>jalakriyeshu</i> | पर्येषु <i>paryeshu</i> | ग्रामणीषु <i>grāmanīshu</i> |

* Words ending in नी *nī*, leader, form their Loc. Sing. in णां *ām*. (Skr.)

† Or ग्रामणीनां *grāmanīnām*. Words of the Senāni class take णां *ām* or नां *nām*. (Skr. 1. 6, 62.)

‡ पर्योः *paryōḥ*, at the end of a fem. comp.; Rūpāvali, p. 9 b. || It does not take नां *nām*. (Siddh.-Kaum. vol. 1. p. 116.)

| | | | | | | | | | | |
|-----------------------------------|--|---|-----------------------------|--|----------------------------|---|----------------------------|---------------------------------|----------------------------|--|
| Monosyllabic, masc. and fem. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, at the end of compounds, with initial double consonants, masc. and fem. | | The same, in composition with prepositions, masc. and fem. | | The same, in composition with a governed noun, masc. and fem. | | Polysyllabic, masc. and fem. | | |
| | | cutter. | SINGULAR. | dice-player. | SINGULAR. | corn-cutter. | SINGULAR. | dancer. | SINGULAR. | |
| N. लूः <i>lúh</i> . | परमलूः <i>paramalúh</i> . | कटप्रूः <i>katapruh</i> . | विलूः <i>viluh</i> . | यवलूः <i>yavaluh</i> . | नृतूः <i>nrituh</i> . | नृतूः <i>nrituh</i> . | नृतूः <i>nrituh</i> . | नृतूः <i>nrituh</i> . | नृतूः <i>nrituh</i> . | |
| A. लूचं <i>luwam</i> . | परमलूचं <i>paramaluwam</i> . | कटप्रूचं <i>katapruvam</i> . | विलूचं <i>vilvam</i> . | यवलूचं <i>yavalavam</i> . | नृत्वा <i>nritvā</i> . | नृत्वा <i>nritvā</i> . | नृत्वा <i>nritvā</i> . | नृत्वा <i>nritvā</i> . | नृत्वा <i>nritvā</i> . | |
| I. लूचा <i>luvd</i> . | परमलूचा <i>paramaluwā</i> . | कटप्रूचा <i>katapruvd</i> . | विलूचा <i>vilvā</i> . | यवलूचा <i>yavalavā</i> . | नृत्वे <i>nritve</i> . | नृत्वे <i>nritve</i> . | नृत्वे <i>nritvā</i> . | नृत्वे <i>nritvā</i> . | नृत्वे <i>nritvā</i> . | |
| D. लूचे <i>luve</i> . | परमलूचे <i>paramaluhve</i> . | कटप्रूचे <i>katapruve</i> . | विलूचे <i>vilve</i> . | यवलूचे <i>yavalave</i> . | नृत्वेः <i>nritve</i> . | नृत्वेः <i>nritve</i> . | नृत्वेः <i>nritvā</i> . | नृत्वेः <i>nritvā</i> . | नृत्वेः <i>nritvā</i> . | |
| Ab.G. लूचः <i>luvah</i> . | परमलूचः <i>paramaluhvah</i> . | कटप्रूचः <i>katapruvah</i> . | विलूचः <i>vilvah</i> . | यवलूचः <i>yavalavah</i> . | नृत्वात् <i>nritvāt</i> . | नृत्वात् <i>nritvāt</i> . | नृत्वात् <i>nritvāt</i> . | नृत्वात् <i>nritvāt</i> . | नृत्वात् <i>nritvāt</i> . | |
| L. लूचि <i>luvi</i> . | परमलूचि <i>paramaluhvi</i> . | कटप्रूचि <i>katapruvvi</i> . | विलूचि <i>vilvi</i> . | यवलूचि <i>yavalavi</i> . | नृत्वी <i>nritvi</i> . | नृत्वी <i>nritvi</i> . | नृत्वी <i>nritvā</i> . | नृत्वी <i>nritvā</i> . | नृत्वी <i>nritvā</i> . | |
| V. लूः <i>lúh</i> . | परमलूः <i>paramalúh</i> . | कटप्रूः <i>katapruh</i> . | विलूः <i>viluh</i> . | यवलूः <i>yavaluh</i> . | नृत्वुः <i>nrituh</i> . | नृत्वुः <i>nrituh</i> . | नृत्वुः <i>nrituh</i> . | नृत्वुः <i>nrituh</i> . | नृत्वुः <i>nrituh</i> . | |
| DUAL. | | DUAL. | | DUAL. | | DUAL. | | DUAL. | | |
| N. A. V. लूचौ <i>luvau</i> . | परमलूचौ <i>paramaluvau</i> . | कटप्रूचौ <i>katapruvau</i> . | विलूचौ <i>vilvau</i> . | यवलूचौ <i>yavalavau</i> . | नृत्वौ <i>nritvau</i> . | नृत्वौ <i>nritvau</i> . | नृत्वौ <i>nritvau</i> . | नृत्वौ <i>nritvau</i> . | नृत्वौ <i>nritvau</i> . | |
| I. D. Ab. लूस्मा <i>luhhyām</i> . | परमलूस्मा <i>paramalubhyām</i> . | कटप्रूस्मा <i>katapruvhyaṁ</i> . | विलूस्मा <i>vilubhyām</i> . | यवलूस्मा <i>yavalubhyām</i> . | नृत्वस्मा <i>nritvūm</i> . | नृत्वस्मा <i>nritvūm</i> . | नृत्वस्मा <i>nritvām</i> . | नृत्वस्मा <i>nritvām</i> . | नृत्वस्मा <i>nritvām</i> . | |
| G. L. लूचोः <i>luvoḥ</i> . | परमलूचोः <i>paramaluhvoḥ</i> . | कटप्रूचोः <i>katapruvoh</i> . | विलूचोः <i>vilvoh</i> . | यवलूचोः <i>yavalavoḥ</i> . | PLURAL. | | PLURAL. | | PLURAL. | |
| PLURAL. | | PLURAL. | | PLURAL. | | PLURAL. | | PLURAL. | | |
| N. लूचः <i>luvah</i> . | परमलूचः <i>paramaluhvah</i> . | कटप्रूचः <i>katapruvah</i> . | विलूचः <i>vilvah</i> . | यवलूचः <i>yavalavah</i> . | नृत्वः <i>nritvah</i> . | नृत्वः <i>nritvah</i> . | नृत्वः <i>nritvah</i> . | नृत्वः <i>nritvah</i> . | नृत्वः <i>nritvah</i> . | |
| A. लूचः <i>luvah</i> . | परमलूचः <i>paramaluhvah</i> . | कटप्रूचः <i>katapruvah</i> . | विलूचः <i>vilvah</i> . | यवलूचः <i>yavalavah</i> . | नृत्वात् <i>nritvāt</i> + | नृत्वात् <i>nritvāt</i> + | नृत्वात् <i>nritvāt</i> + | नृत्वात् <i>nritvāt</i> + | नृत्वात् <i>nritvāt</i> + | |
| I. लूभिः <i>luhhih</i> . | परमलूभिः <i>paramalubhih</i> . | कटप्रूभिः <i>katapruvah</i> . | विलूभिः <i>vilvah</i> . | यवलूभिः <i>yavalavah</i> . | विलूभिः <i>vilvah</i> . | विलूभिः <i>vilvah</i> . | विलूभिः <i>vilvah</i> . | विलूभिः <i>vilvah</i> . | विलूभिः <i>vilvah</i> . | |
| D. Ab. लूस्मा <i>luhhyah</i> . | परमलूस्मा <i>paramalubhyah</i> . | कटप्रूस्मा <i>katapruvhyaḥ</i> . | विलूस्मा <i>vilubhyah</i> . | यवलूस्मा <i>yavalubhyah</i> . | नृत्वात् <i>nritvāt</i> * | नृत्वात् <i>nritvāt</i> * | नृत्वात् <i>nritvāt</i> * | नृत्वात् <i>nritvāt</i> * | नृत्वात् <i>nritvāt</i> * | |
| G. लूचां <i>luwām</i> . | परमलूचां <i>paramaluwām</i> . | कटप्रूचां <i>katapruvām</i> . | विलूचां <i>vilvām</i> . | यवलूचां <i>yavalavām</i> . | नृत्वां <i>nritvām</i> . | नृत्वां <i>nritvām</i> . | नृत्वां <i>nritvām</i> . | नृत्वां <i>nritvām</i> . | नृत्वां <i>nritvām</i> . | |
| L. लूषु <i>lúshu</i> . | परमलूचु <i>paramaluhshu</i> . | कटप्रूचु <i>katapruvshu</i> . | विलूचु <i>vilvshu</i> . | यवलूचु <i>yavalavshu</i> . | नृत्वुः <i>nritvū</i> . | नृत्वुः <i>nritvū</i> . | नृत्वुः <i>nritvū</i> . | नृत्वुः <i>nritvū</i> . | नृत्वुः <i>nritvū</i> . | |

* The Sār. gives also यवलूस्मा *yavalavām*.

+ नृत्वः *nritvah*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्ये स्त्रैयै *grāmasye striyai*, खलप्वे स्त्रैयै *khalapve striyai* (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधीः *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakshmīḥ*, except in the Acc. Sing. and Plur., where they take अं *am* and अः *ah*; प्रध्यं *pradhyam*, प्रधः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. 1. p. 136). A similar argument is applied to पुनर्भूः *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भुः *he punarbhū* (Siddh.-Kaum. vol. 1. p. 138), and take the five fuller feminine terminations (§ 224).

| MASC. AND FEM. | FEM. ONLY. |
|---|-------------------------------|
| SINGULAR. | SINGULAR. |
| N. प्रधीः <i>pradhīḥ</i> | प्रधीः <i>pradhīḥ</i> |
| A. प्रध्यं <i>pradhyam</i> | प्रध्यं <i>pradhyam</i> |
| I. प्रध्या <i>pradhyā</i> | प्रध्या <i>pradhyā</i> |
| D. प्रध्ये <i>pradhye</i> | or प्रध्यै <i>pradhyai</i> |
| Ab. प्रध्यः <i>pradhyah</i> | or प्रध्याः <i>pradhyāḥ</i> |
| G. प्रध्यः <i>pradhyah</i> | or प्रध्याः <i>pradhyāḥ</i> |
| L. प्रध्यि <i>pradhyi</i> | or प्रध्यां <i>pradhyām</i> |
| V. प्रधीः <i>pradhīḥ</i> | or प्रधिः <i>pradhi</i> |
| DUAL. | DUAL. |
| N. A. V. प्रध्यौ <i>pradhyau</i> | प्रध्यौ <i>pradhyau</i> |
| I. D. Ab. प्रधीभ्यां <i>pradhībhyaṁ</i> | प्रधीभ्यां <i>pradhībhyaṁ</i> |
| G. L. प्रध्योः <i>pradhyoh</i> | प्रध्योः <i>pradhyoh</i> |
| PLURAL. | PLURAL. |
| N. प्रध्याः <i>pradhyāḥ</i> | प्रध्याः <i>pradhyāḥ</i> |
| A. प्रध्याः <i>pradhyāḥ</i> | प्रध्याः <i>pradhyāḥ</i> |
| I. प्रधीभिः <i>pradhībhīḥ</i> | प्रधीभिः <i>pradhībhīḥ</i> |
| D. Ab. प्रधीभ्यः <i>pradhībhyaḥ</i> | प्रधीभ्यः <i>pradhībhyaḥ</i> |
| G. प्रध्यां <i>pradhyām</i> | or प्रधीनां <i>pradhīnām</i> |
| L. प्रधीषु <i>pradhīshu</i> | प्रधीषु <i>pradhīshu</i> |

i. Monosyllabic Bases in ई̄ इ̄ and ऊ̄ उ̄, being Feminine only.

§ 224. Bases like धी *dhi*, intellect, श्री *sri*, happiness, ह्री *hrī*, shame, भी *bhi*, fear, and खूः *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई̄ इ̄ and ऊ̄ उ̄, such as लूः *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *dh*, आः *ah*, आं *am*, and नां *nām*.

| Monosyllabic, fem. only. | Optional fuller forms. | Monosyllabic, fem. only. | Optional fuller forms. |
|---------------------------------|---------------------------|-----------------------------|---------------------------|
| thought. SINGULAR. | | earth. SINGULAR. | |
| N. धीः <i>dhiḥ</i> | | भूः <i>bhūḥ</i> | |
| A. धियं <i>dhíyam</i> | | भुवं <i>bhúvam</i> | |
| I. धिया <i>dhíyá</i> | | भुवा <i>bhuvá</i> | |
| D. धिये <i>dhíyé</i> | धियै <i>dhiyaí</i> | भुवे <i>bhuvé</i> | भुवै <i>bhuvai</i> |
| Ab. धियः <i>dhíyáḥ</i> | धियाः <i>dhiyáḥ</i> | भुवः <i>bhuváḥ</i> | भुवाः <i>bhuváḥ</i> |
| G. धियः <i>dhíyáḥ</i> | धियाः <i>dhiyáḥ</i> | भुवः <i>bhuváḥ</i> | भुवाः <i>bhuváḥ</i> |
| L. धियि <i>dhíyí</i> | धियां <i>dhiyám</i> | भुवि <i>bhuví</i> | भुवां <i>bhuváṁ</i> |
| V. धीः <i>dhiḥ</i> | | भूः <i>bhūḥ</i> | |
| DUAL. | | DUAL. | |
| N. A. V. धियौ <i>dhíyau</i> | | भुवौ <i>bhuvau</i> | |
| I. D. Ab. धीयां <i>dhíbhýdm</i> | | भूस्यां <i>bhúbhýdm</i> | |
| G. L. धियोः <i>dhíyóḥ</i> | | भुवोः <i>bhuvóḥ</i> | |
| PLURAL. | | PLURAL. | |
| N. धियः <i>dhíyah</i> | | भुवः <i>bhuvaḥ</i> | |
| A. धियः <i>dhíyah</i> | | भुवः <i>bhuvaḥ</i> | |
| I. धीभिः <i>dhíbhíḥ</i> | | भूमिः <i>bhúbhíḥ</i> | |
| D. Ab. धीभ्यः <i>dhíbhýāḥ</i> | | भूभ्यः <i>bhúbhýāḥ</i> | |
| G. धियां <i>dhíyám</i> | धीनां <i>dhindám</i> | भुवां <i>bhuváṁ</i> | |
| L. धीपुः <i>dhíshú</i> | | भूपुः <i>bhúshú</i> | भूनां <i>bhúnáṁ</i> |

2. *Polysyllabic Bases in ईि and झु, being Feminine only.*

- § 225. (1) These bases always take the full feminine terminations.
 (2) They change their final ईि and झु into य् *y* and व् *v* before terminations beginning with vowels.
 (3) They take म् *m* and स् *s* as the terminations of the Acc. Sing. and Plural.
 (4) They shorten their final ईि and झु in the Vocative Singular.
 (5) Remember that most nouns in ईि have no स् *s* in the Nom. Sing., while those in झु have it.

Note—Some nouns in ईि take स् *s* in the Nom. Sing.: अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakshmīḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तंत्रीः *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतंत्रीधीश्रीणामुदाहृतः सप्तानामेव शब्दानां सिलोपो न कदाचन॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nadya*.

SINGULAR.
FEM.

- N. नदी *nadī*
 A. नदीं *nadī-m*
 I. नद्या *nadya-á*

Base वधु *vadhū* and वध्व *vadv*.

SINGULAR.
FEM.

- N. वधुः *vadhū-h*
 A. वधुं *vadhū-m*
 I. वध्वा *vadv-á*

- D. नदै *nady-aī*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-ām*
 V. नदि *nádi*

DUAL.

- N. A. V. नद्यौ *nady-aū*
 I. D. Ab. नदीभ्यां *nadi-bhyām*
 G. L. नद्योः *nady-ōḥ*

PLURAL.

- N. V. नद्यः *nady-āḥ*
 A. नदीः *nadi-āḥ*
 I. नदीभिः *nadi-bhīḥ*
 D. नदीभ्यः *nadi-bhyāḥ*
 Ab. नदीभ्यः *nadi-bhyāḥ*
 G. नदीनां *nadi-nām*
 L. नदीशु *nadi-shu*

- D. वधै *vadhv-aī*
 Ab. वधाः *vadhv-āḥ*
 G. वधाः *vadhv-āḥ*
 L. वधां *vadhv-ām*
 V. वधु *vádhū*

DUAL.

- N. A. V. वध्यौ *vadhv-aū*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्योः *vadhv-ōḥ*

PLURAL.

- N. V. वधः *vadhv-āḥ*
 A. वधूः *vadhū-āḥ*
 I. वधूभिः *vadhū-bhīḥ*
 D. वधूभ्यः *vadhū-bhyāḥ*
 Ab. वधूभ्यः *vadhū-bhyāḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Bases in ई and अ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or अ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुभूः *subhrūḥ*, masc. and fem. having a good brow, is declined exactly like भूः *bhrūḥ* †, without

* The following rule is taken from the Siddh.-Kaum. vol. I. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अः *am* and अः *ah*. The difference, therefore, would be the substitution of य् *y* for इय् *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudi, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुभूः *subhrū* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुभूः *hā pitāḥ kvāsi he subhrū*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. I. p. 137.)

excluding the fuller terminations (ए *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, आः *āḥ*, आः *āḥ*, इ *i*, आं *ām*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई॒ or ऊ॑ of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

| Masc. and Fem. | Optional fuller forms. | Optional forms for neuters, except Nom. Acc. Voc. |
|---------------------------------------|-------------------------|--|
| good-thoughted. SINGULAR. | SINGULAR. | SINGULAR. |
| N. सुधीः <i>sudhīḥ</i> | | सुधि <i>sudhi</i> |
| A. सुधियं <i>sudhiyam</i> | | सुधि <i>sudhi</i> |
| I. सुधिया <i>sudhiyā</i> | | or सुधिना <i>sudhind</i> |
| D. सुधिये <i>sudhiye</i> | सुधियै <i>sudhiyai</i> | or सुधिने <i>sudhine</i> |
| Ab. सुधियः <i>sudhiyah</i> | सुधियाः <i>sudhiyāḥ</i> | or सुधिनः <i>sudhinaḥ</i> |
| G. सुधियः <i>sudhiyah</i> | सुधियाः <i>sudhiyāḥ</i> | or सुधिनः <i>sudhinaḥ</i> |
| L. सुधियि <i>sudhiyi</i> | सुधियां <i>sudhiyām</i> | or सुधिनि <i>sudhini</i> |
| V. सुधीः <i>sudhīḥ</i> | | सुधि <i>sudhi</i> or सुधे <i>sudhe</i> |
| DUAL. | DUAL. | DUAL. |
| N. A. V. सुधियौ <i>sudhiyau</i> | | सुधिनी <i>sudhini</i> |
| I. D. Ab. सुधीभ्यां <i>sudhibhyām</i> | | or सुधिभ्यां <i>sudhibhyām</i> |
| G. L. सुधियोः <i>sudhiyoh</i> | | or सुधिनोः <i>sudhinoḥ</i> |
| PLURAL. | PLURAL. | PLURAL. |
| N. V. सुधियः <i>sudhiyah</i> | | सुधीनि <i>sudhini</i> |
| A. सुधियः <i>sudhiyah</i> | | सुधीनि <i>sudhini</i> |
| I. सुधीभिः <i>sudhibhīḥ</i> | | or सुधिभिः <i>sudhibhīḥ</i> |
| D. सुधीभ्यः <i>sudhibhyāḥ</i> | | or सुधिभ्यः <i>sudhibhyāḥ</i> |
| Ab. सुधीभ्यः <i>sudhibhyāḥ</i> | | or सुधिभ्यः <i>sudhibhyāḥ</i> |
| G. सुधियां <i>sudhiyām</i> | सुधीनां <i>sudhīnām</i> | or सुधीनां <i>sudhīnām</i> |
| L. सुधीषु <i>sudhīshu</i> | | or सुधिषु <i>sudhīshu</i> |

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahuśreyasi*, the feminine श्रेयसी *śreyasi* retains its feminine character (*nādītva*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

| Masc. and Fem. | Optional fuller forms. | Optional forms for neutrals, except Nom. Acc. Voc. |
|--|---------------------------|---|
| with beautiful brows. | | |
| SINGULAR. | SINGULAR. | SINGULAR. |
| N. सुधृः <i>subhrūḥ</i> | | सुध्रु <i>subhru</i> |
| A. सुधृवं <i>subhruvam</i> | | सुध्रु <i>subhru</i> |
| I. सुधृवा <i>subhruvā</i> | | or सुधुणा <i>subhrunā</i> |
| D. सुधृवे <i>subhruve</i> | सुधृवै <i>subhruvai</i> | or सुधुणे <i>subhrune</i> |
| Ab. सुधृवः <i>subhruvāḥ</i> | सुधृवाः <i>subhruvāḥ</i> | or सुधुणः <i>subhrunāḥ</i> |
| G. सुधृवः <i>subhruvah</i> | सुधृवाः <i>subhruvāḥ</i> | or सुधुणः <i>subhrunāḥ</i> |
| L. सुधृवि <i>subhruvi</i> | सुधृवां <i>subhruvāṁ</i> | or सुधुणि <i>subhrunī</i> |
| V. सुधृः <i>subhrūḥ</i> | | सुध्रु <i>subhru</i> or °ध्रो- <i>bhro</i> |
| DUAL. | DUAL. | DUAL. |
| N. A. V. सुधृवौ <i>subhruvau</i> | | सुधुणौ <i>subhrunī</i> |
| I. D. Ab. सुधृभ्यां <i>subhrubhyām</i> | | or सुधुभ्यां <i>subhrubhyām</i> |
| G. L. सुधृवोः <i>subhruvoh</i> | | or सुधुणोः <i>subhrunoh</i> |
| PLURAL. | PLURAL. | PLURAL. |
| N.V. सुधृवः <i>subhruvah</i> | | सुध्रिणी <i>subhrūṇī</i> |
| A. सुधृवः <i>subhruvah</i> | | सुध्रिणी <i>subhrūṇī</i> |
| I. सुधृभिः <i>subhrubhiḥ</i> | | or सुधुभिः <i>subhrubhiḥ</i> |
| D. सुधृभ्यः <i>subhrubhyah</i> | | or सुधुभ्यः <i>subhrubhyah</i> |
| Ab. सुधृभ्यः <i>subhrubhyah</i> | | or सुधुभ्यः <i>subhrubhyah</i> |
| G. सुधृवां <i>subhruvām</i> | सुध्रणां <i>subhrūṇām</i> | or सुधुणां <i>subhrūṇām</i> |
| L. सुधृपु <i>subhrushu</i> | | or सुध्रुपु <i>subhrushu</i> |

Compounds ending in Polysyllabic Feminine Bases in ईि and ऊु.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasi*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

| SINGULAR. | DUAL. | PLURAL. |
|--|---|--|
| N. बहुश्रेयसी <i>bahuśreyasi</i> * | बहुश्रेयस्यौ <i>bahuśreyasyau</i> | बहुश्रेयस्यः <i>bahuśreyasyah</i> |
| A. बहुश्रेयसीं <i>bahuśreyasim</i> | बहुश्रेयस्यौ <i>bahuśreyasyau</i> | बहुश्रेयसीन् <i>bahuśreyasin</i> |
| I. बहुश्रेयस्या <i>bahuśreyasyā</i> | बहुश्रेयसीभ्यां <i>bahuśreyasibhyām</i> | बहुश्रेयसीभिः <i>bahuśreyasibhiḥ</i> |
| D. बहुश्रेयस्यै <i>bahuśreyasyai</i> | बहुश्रेयसीभ्यां <i>bahuśreyasibhyām</i> | बहुश्रेयसीभ्यः <i>bahuśreyasibhyah</i> |
| Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i> | बहुश्रेयसीभ्यां <i>bahuśreyasibhyām</i> | बहुश्रेयसीभ्यः <i>bahuśreyasibhyah</i> |
| G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i> | बहुश्रेयस्योः <i>bahuśreyasyoh</i> | बहुश्रेयसीनां <i>bahuśreyasinām</i> |
| L. बहुश्रेयस्यां <i>bahuśreyasyām</i> | बहुश्रेयस्योः <i>bahuśreyasyoh</i> | बहुश्रेयसीषु <i>bahuśreyasishu</i> |
| V. बहुश्रेयसि <i>bahuśreyasi</i> | बहुश्रेयस्यौ <i>bahuśreyasyau</i> | बहुश्रेयस्यः <i>bahuśreyasyah</i> |

* From लक्ष्मी: *lakshmiḥ*, the Nom. Sing. would be अतिलक्ष्मी: *atilakshmiḥ*.

SINGULAR.

- N. अतिचमूः atichamūḥ
 A. अतिचमूऽ् atichamām
 I. अतिचम्वा atichamād
 D. अतिचम्वै atichamavai
 Ab. अतिचम्वाः atichamvāḥ
 G. अतिचम्वाः atichamvāḥ
 L. अतिचम्वां atichamvām
 V. अतिचमुः atichamu

DUAL.

- अतिचम्वौ atichamvau
 अतिचम्वौ atichamvau
 अतिचमूभ्यां atichamābhyaṁ
 अतिचमूभ्यां atichamābhyaṁ
 अतिचमूभ्यां atichamābhyaṁ
 अतिचम्वोः atichamvoh
 अतिचम्वोः atichamvoh
 अतिचम्वौ atichamvau

PLURAL.

- अतिचम्बः atichamvah
 अतिचमून् atichamān
 अतिचमूभिः atichamābhīḥ
 अतिचमूभ्यः atichamābhyaḥ
 अतिचमूभ्यः atichamābhyaḥ
 अतिचमूनां atichamānām
 अतिचमूषु atichamāshu
 अतिचम्बः atichamvah*

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahuśreyasi*, except in the Acc. Sing. and Plur., where they form कुमार्यं *kumāryam* and कुमार्यः *kumāryah*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय *striy*. (Accent, Pân. vi. 1, 168.)

SINGULAR.

- N. स्त्री *strī*
 A. स्त्रीं *strīm* or स्त्रियं *striyam*
 I. स्त्रिया *striyā*
 D. स्त्रियै *striyāi*
 Ab.G. स्त्रियाः *striyāḥ*
 L. स्त्रियां *striyām*
 V. स्त्रि *strī* (Pân. I. 4, 4)

DUAL.

- N.A.V. स्त्रियौ *striyau*

- I.D.Ab. स्त्रीभ्यां *strībhyaṁ*

- G.L. स्त्रियोः *striyōḥ*

PLURAL.

- N. स्त्रियः *striyāḥ*

- A. स्त्रीः *strīḥ* or स्त्रियः *striyāḥ*

- I. स्त्रीभिः *strībhīḥ*

- D.Ab. स्त्रीभ्यः *strībhyaḥ*

- G. स्त्रीणां *strīṇām* (Pân. I. 4, 5)

- L. स्त्रीषु *strīshū*

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

SINGULAR.

- MASC.
 N. अतिस्त्रिः *atistriḥ*
 A. { अतिस्त्रिं *atistriṁ* or
 { अतिस्त्रियं *atistriyam*
 I. अतिस्त्रिणा *atistriṇā*
 D. अतिस्त्रये *atistraye*
 Ab.G. अतिस्त्रेः *atistreḥ*
 L. अतिस्त्रौ *atistrau*
 V. अतिस्त्रे *atistre*

FEM.

- अतिस्त्रिः *atistriḥ*
 { अतिस्त्रिं *atistriṁ* or
 { अतिस्त्रियं *atistriyam*
 अतिस्त्रिया *atistriyā*
 { अतिस्त्रियै *atistriyai* or
 { अतिस्त्रये *atistraye*
 { अतिस्त्रियाः *atistriyāḥ* or
 { अतिस्त्रेः *atistreḥ*
 { अतिस्त्रियां *atistriyām* or
 { अतिस्त्रां *atistrau*
 अतिस्त्रे *atistre*.

NEUT.

- अतिस्त्रि *atistri*
 अतिस्त्रि *atistri*
 अतिस्त्रिणा *atistriṇā*
 { अतिस्त्रिणे *atistriṇe* or
 { अतिस्त्रये *atistraye*
 { अतिस्त्रिणः *atistriṇāḥ* or
 { अतिस्त्रेः *atistreḥ*
 { अतिस्त्रिणि *atistriṇi* or
 { अतिस्त्रां *atistrau*
 अतिस्त्रे *atistre*

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahuśreyasi*, N.A.V. Dual बहुश्रेयसीन् *bahuśreyasi*, N.A.V. Plur. बहुश्रेयसीनि *bahuśreyasi*, Dat. Sing. बहुश्रेयस्यै (स्ये ?) or सीने *bahuśreyasyai* (-sye ?) or -sine, &c.

DUAL.

FEM.

NEUT.

| MASC. | FEM. | NEUT. |
|---|------------------------------------|------------------------------------|
| N.A.V. अतिस्त्रियौ <i>atistriyau</i> | अतिस्त्रियौ <i>atistriyau</i> | अतिस्त्रियणी <i>atistrīṇī</i> |
| I.D. Ab. अतिस्त्रिभ्यां <i>atistribhyām</i> | अतिस्त्रिभ्यां <i>atistribhyām</i> | अतिस्त्रिभ्यां <i>atistribhyām</i> |
| G.L. अतिस्त्रियोः <i>atistriyoh</i> | अतिस्त्रियोः <i>atistriyoh</i> | अतिस्त्रियोः <i>atistrīnōḥ</i> |

PLURAL.

FEM.

NEUT.

| MASC. | FEM. | NEUT. |
|--|--|-----------------------------------|
| N.V. अतिस्त्रयः <i>atistrayah</i> | अतिस्त्रयः <i>atistrayah</i> | अतिस्त्रीणि <i>atistrīṇi</i> |
| A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyah</i> | { अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyah</i> | अतिस्त्रीणि <i>atistrīṇi</i> |
| I. अतिस्त्रिभिः <i>atistribhiḥ</i> | अतिस्त्रिभिः <i>atistribhiḥ</i> | अतिस्त्रिभिः <i>atistribhiḥ</i> |
| D. Ab. अतिस्त्रिभ्यः <i>atistribhyah</i> | अतिस्त्रिभ्यः <i>atistribhyah</i> | अतिस्त्रिभ्यः <i>atistribhyah</i> |
| G. अतिस्त्रीणां <i>atistrīṇām</i> | अतिस्त्रीणां <i>atistrīṇām</i> | अतिस्त्रीणां <i>atistrīṇām</i> |
| L. अतिस्त्रिषु <i>atistrishu</i> | अतिस्त्रिषु <i>atistrishu</i> | अतिस्त्रिषु <i>atistrishu</i> |

In the masculine final ईः is shortened to ई, and the compound declined like कविः *kavīḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in ई and उ, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in ई and उ. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in ई are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ, except that they may form their feminine either without any change, or by adding ई. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuh*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadi*.

If the final उ is preceded by more than one consonant, the fem. does not take ई. Thus पांडु *pāndu*, pale; fem. पांडुः *pānduh*.

Some adjectives in उ lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगूः *paṅgūḥ*. Likewise कुरुः *kuruḥ*, a Kuru; fem. कुरुः *kurūḥ*: some compounds ending in जरुः *úruḥ*, thigh, such as वामोरुः *vámoruḥ*, with handsome thighs, fem. वामोरुः *vámorúḥ*.

Bases in इि. i.

Bases in उ॒. u.

| | SINGULAR. | | | NEUT. | | |
|-----------|--------------------------|--|----------------------------------|--------------------------|--------------------------------------|--|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| Base | { कवि kaví, poet | मति matí, thought | वारि vári, water | मृदु mrídú, soft | मृदु mrídú, soft | मृदु mrídú, soft |
| N. | { कविः kaví-ḥ | मतिः matí-ḥ | वारि vári | मृदुः mrídú-ḥ | मृदुः mrídú-ḥ | मृदु mrídú |
| A. | { कविं kaví-m | मतिं matí-m | वारि vári | मृदुं mrídú-m | मृदुं mrídú-m | मृदु mrídú |
| I. | { कविना kaví-ná | मत्या maty-ā | वारिणा vári-ṇá | मृदुना mrídú-ná | मृद्वा mrídv-ā | मृदुना mrídú-ná |
| D. | { कवये kaváy-e | मत्येऽमत्य- maty-e or maty-ā | वारिण्ये vári-ṇe | मृदवे mrídáv-e | मृदवे mrídáv-e or मृद्वै mrídv-ā | मृदने mrídú-ne or मृदवे mrídáv-e |
| Ab. G. | { कवे: kavé-ḥ | मतोः maté-ḥ or मत्योः maty-āḥ | वारिणः vári-ṇah | मृदोः mrídō-ḥ | मृदोः mrídó-ḥ or मृदुनः mrídú-nah | मृदोः mrídó-ḥ |
| L. | { कवौ kavaū | मतौ matáu or मत्यां maty-ām | वारिणौ vári-ṇi | मृदौ mrídāu | मृदौ mrídāu or मृद्वां mrídv-ām | मृदौ mrídāu |
| V. | { कवे káve | मते máte | वारि vári or वारे váre* | मृदो mrídō | मृदो mrídō | मृदु mrídú or मृदो mrídō * |
| | DUAL. | | | | | |
| N. A. V. | { कवी kaví | मती matí | वारिणी vári-ṇi | मृदू mrídū | मृदू mrídū | मृदुनी mrídú-nī |
| I. D. Ab. | { कविभ्यां kaví-bhyám | मतिभ्यां matí-bhyám | वारिभ्यां vári-bhyám | मृदुभ्यां mrídú-bhyám | मृदुभ्यां mrídú-bhyám | मृदुभ्यां mrídú-bhyám |
| G. L. | { कव्योः kavy-ōḥ | मत्योः maty-ōḥ | वारिष्योः vári-ṇoh | मृद्वोः mrídv-ōḥ | मृद्वोः mrídv-ōḥ | मृदुनोः mrídú-noḥ or मृद्वोः mrídv-ōḥ |
| | PLURAL. | | | | | |
| N. V. | { कवयः kaváy-ah | मतयः matáy-ah | वारीण vári-ṇi | मृदवः mrídáv-ah | मृदवः mrídáv-ah | मृदुनि mrídú-ni |
| A. | { कवीन् kaví-n | मतीः matí-ḥ | वारीण vári-ṇi | मृदून् mrídū-n | मृदूः mrídū-ḥ | मृदुनि mrídú-ni |
| I. | { कविभिः kaví-bhiḥ | मतिभिः matí-bhiḥ | वारिभिः vári-bhiḥ | मृदुभिः mrídú-bhiḥ | मृदुभिः mrídú-bhiḥ | मृदुभिः mrídú-bhiḥ |
| D. Ab. | { कविभः kaví-bhyah | मतिभः matí-bhyah | वारिभः vári-bhyah | मृदुभ्यः mrídú-bhyah | मृदुभ्यः mrídú-bhyah | मृदुभ्यः mrídú-bhyah |
| G. | { कवीनां kaví-nám† | मतीनां matí-nám | वारीणां vári-ṇám | मृदूनां mrídū-nám | मृदूनां mrídū-nám | मृदुनां mrídú-nám |
| L. | { कविषु kavi-shu | मतिषु matí-shu | वारिषु vári-shu | मृदुषु mrídú-shu | मृदुषु mrídú-shu | मृदुषु mrídú-shu |

* The Guṇa in the Voc. Sing. of neuters in इि, उ॒, च॒रि, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने तूशनसस्त्रिरूपं सातं तथा नांतमयाप्दंतं । माथंदिनिर्वैष्टि गुणं त्विगते नपुंसके व्याघ्रपदं चरिष्टः ॥

† Nouns ending in short इि, उ॒, च॒रि, and च॒ a, and having the accent on these vowels, may throw the accent on नां nám in the Gen. Plur. (Pāṇ. vi. 1, 177). Hence matínám, or, more usually, matínám.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

| | |
|-----------|-------------------|
| Nom. Voc. | कति káti |
| Acc. | कति káti |
| Instr. | कतिभिः kátibhiḥ |
| Dat. | कतिभ्यः kátibhyāḥ |
| Abl. | कतिभ्यः kátibhyāḥ |
| Gen. | कतीनां kátinám |
| Loc. | कतिपुर् kátishu |

§ 232. सखि *sákhi*, friend, has two bases :

सखाय *sákhyá* for the Aṅga, i. e. the strong base.

सखि *sákhi* for the Pada and Bha base.

It is irregular in some of its cases.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|----------------------------|---------------------------|
| N. सखा <i>sákha</i> | सखायौ <i>sákhyáu</i> | सखायः <i>sákhyáḥ</i> |
| A. सखायं <i>sákhyám</i> | सखायौ <i>sákhyáu</i> | सखीन् <i>sákhiṇ</i> |
| I. सख्या <i>sákhyá</i> | सखिभ्यां <i>sákhibhyám</i> | सखिभिः <i>sákhibhiḥ</i> |
| D. सख्ये <i>sákhye</i> | सखिभ्यां <i>sákhibhyám</i> | सखिभ्यः <i>sákhibhyāḥ</i> |
| Ab. सख्युः <i>sákhyuḥ</i> | सखिभ्यां <i>sákhibhyám</i> | सखिभ्यः <i>sákhibhyāḥ</i> |
| G. सख्युः <i>sákhyuḥ</i> | सख्योः <i>sákhyoḥ</i> | सखीनां <i>sákhiṇám</i> |
| L. सख्यौ <i>sákhyau</i> | सख्योः <i>sákhyoḥ</i> | सखिपुर् <i>sákhiṣhu</i> |
| V. सखे <i>sákhe</i> | like Nom. | like Nom. |

The feminine सखी *sakhi* is regular, like नदी *nadi*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base मुसखि *susakhi*, a good friend, masc.

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|--------------------------------|-------------------------------|
| N. मुसखा <i>susakhā</i> | मुसखायौ <i>susakháyau</i> | मुसखायः <i>susakháyāḥ</i> * |
| A. मुसखायं <i>susakháyam</i> | मुसखायौ <i>susakháyau</i> | मुसखीन् <i>susakhiṇ</i> |
| I. मुसखिना <i>susakhind</i> | मुसखिभ्यां <i>susakhibhyám</i> | मुसखिभिः <i>susakhibhiḥ</i> |
| D. मुसखये <i>susakhaye</i> | मुसखिभ्यां <i>susakhibhyám</i> | मुसखिभ्यः <i>susakhibhyāḥ</i> |
| Ab. मुसखेः <i>susakheḥ</i> | मुसखिभ्यां <i>susakhibhyám</i> | मुसखिभ्यः <i>susakhibhyāḥ</i> |
| G. मुसखेः <i>susakheḥ</i> | मुसख्योः <i>susakhyoḥ</i> | मुसखीनां <i>susakhiṇám</i> |
| L. मुसखौ <i>susakhau</i> | मुसख्योः <i>susakhyoḥ</i> | मुसखिपुर् <i>susakhiṣhu</i> |
| V. मुसखे <i>susakhe</i> | मुसखायौ <i>susakháyau</i> | मुसखायः <i>susakháyāḥ</i> |

At the end of a neuter compound सखि *sakhi* is declined like वारि *vári* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ *u* are भानु *bhánu*, sun, वायु *váyu*, wind, विष्णु *vishnu*, nom. prop. पीलु *pílu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sár. I. 8, 17). Feminine nouns in short उ *u* are घेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति pati, lord, is irregular :

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------|----------------------------|--------------------------|
| N. पति: pátih | N. A. V. पती pátí | N. पतयः pátayah |
| A. पतिं pátim | I. D. Ab. पतियां pátibhyám | A. पतीन् pátin |
| I. पत्या pátyá | G. L. पत्योः pátyoḥ | I. पतिभिः pátibhiḥ |
| D. पत्ये pátye | | D. Ab. पतिभ्यः pátibhyāḥ |
| Ab. G. पत्युः pátuyuḥ | | G. पतीनां pátinām |
| L. पत्यौ pátayau | | L. पतिषु pátishu |
| V. पते pátē | | V. पतयः pátayah |

पति pati at the end of compounds, e.g. भूपति bhúpati, lord of the earth, प्रजापति prajápati, lord of creatures, is regular, like कवि kavi. The feminine of पति pati is पती patnī, wife, i.e. legitimate wife, she who takes part in the sacrifices of her husband. (Pán. IV. 1, 33.)

§ 234. The neuter bases अक्षि akshi, eye, अस्थि asthi, bone, दधि dadhi, curds, सक्थि sakthi, thigh, are declined regularly like वारि várī; but in the Bha cases they substitute the bases अक्षण akshṇ, अस्थ �asthn, दध �dadhn, सक्थन sakthn. In these cases they are declined, in fact, like neuters in अन् an, such as नामन् námān. (See note to § 203.)

Aṅga and Pada base अक्षि akshi, Bha base अक्षण akshṇ.

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------------------|---------------------------------|-----------------------------|
| N.A. अक्षि ákshi | N.A.V. अक्षिणी ákshinī | N.A.V. अक्षीणि ákshinī |
| I. अक्षण akshṇā | I. D. Ab. अक्षिण्यां ákshibhyám | I. अक्षिभिः ákshibhiḥ |
| D. अक्षणे akshṇē | G. L. अक्षणोः akshṇóḥ | D. Ab. अक्षिण्यः ákshibhyāḥ |
| Ab. G. अक्षणः akshṇāḥ | | G. अक्षणां akshṇām |
| L. अक्षिणि akshṇī and अक्षणि aksháni | | L. अक्षिणु अक्षिशु |
| V. अक्षे ákshe (or अक्षि ákshi) | | |

Bases in चूरि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

| SINGULAR. | | NEUT. |
|-----------------------------|----------------------|------------------------------------|
| I. MASC. | FEM. | |
| Base नप्तु náptri, grandson | स्वसु svásri, sister | धातु dhátri, providence |
| N. नप्ता náptā | स्वसा svásā | धातु dhátri |
| A. नप्तारं náptár-am | स्वसारं svásr-am | धातु dhátri |
| I. नप्त्रा náptr-á | स्वस्रा svásr-á | धातुणा dhátri-ná or धात्रा dhátrá* |
| D. नप्त्रे náptr-e | स्वस्रे svásr-e | धातुणे dhátri-ne or धात्रे dhátré |
| Ab. G. नप्तुः náptuh | स्वसुः svásuh | धातुणः dhátri-nah or धातुः dhátrah |
| L. नप्तरि náptar-i | स्वसरि svásar-i | धातुणि dhátri-ni or धातरि dhátrari |
| V. नप्तः náptah(r) | स्वसः svásah(r) | धातुः dhátri or धातः dhátrah(r) |

* If चूरि has Udātta and becomes त्रुरि and is preceded by a consonant, the feminine and the Ajādi Asarvanāmāsthāna cases have the Udātta.

PLURAL.

| | | |
|--------------------------|------------------------------------|-----------------------|
| N. नप्तारः náptár-ah | स्वसारः svásár-ah | धातृणि dhátṛí-ṇi |
| A. नमृन् náptṛí-n | स्वसृः svásṛt-h | धातृणि dhátṛí-ṇi |
| I. नमृभिः náptṛí-bhiḥ | स्वसृभिः svásṛt-bhiḥ | धातृभिः dhátṛí-bhiḥ |
| D. नमृभ्यः náptṛí-bhyah | स्वसृभ्यः svásṛt-bhyah | धातृभ्यः dhátṛí-bhyah |
| Ab. नमृभ्यः náptṛí-bhyah | स्वसृभ्यः svásṛt-bhyah | धातृभ्यः dhátṛí-bhyah |
| G. नमृणां náptṛí-ṇám | स्वसृणां svásṛt-ṇám (Ved. svásrám) | धातृणां dhátṛí-ṇám |
| L. नमृषु náptṛí-shu | स्वसृषु svásṛt-shu | धातृषु dhátṛí-shu |

DUAL.

| | | |
|---------------------------------|-------------------------|------------------------|
| N. A. V. नप्तारौ náptár-au | स्वसारौ svásár-au | धातृणी dhátṛí-ṇī |
| I. D. Ab. नमृभ्यां náptṛí-bhyám | स्वसृभ्यां svásṛt-bhyám | धातृभ्यां dhátṛí-bhyám |
| G. L. नमृोः náptṛí-oh | स्वसृोः svásṛt-oh | धातृोः dhátṛí-oh |

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the च a before the र् r.

Base पितृ pitṛí, मातृ mātrí.

| SINGULAR. | | DUAL. | | PLURAL. | |
|-------------------|----------------|--------------|--------------|---------------|---------------------------|
| MASC. | FEM. | MASC. | FEM. | MASC. | FEM. |
| N. पिता pitá | माता mātā | { | पितरौ | मातरै | पितरः pitár-ah |
| A. पितरं pitár-am | मातरं mātár-am | pitár-au | mātár-au | पितर् pitrí-n | मातः mātrí-h |
| I. पिता pitr-á | माता mātr-á | { | पितृभ्यां | मातृभ्यां | पितृभिः pitrī-bhiḥ |
| D. पित्रे pitr-é | मात्रे mātr-é | { | पितृभ्यां | मातृभ्यां | { मातृभ्यः |
| Ab. पितुः pitúh | मातुः mātúh | { | pitrī-bhyám | mātrī-bhyám | pitrī-bhyah { mātrī-bhyah |
| G. पितुः pitúh | मातुः mātúh | { | पित्रोः | मात्रोः | पितृणां pitrī-ṇám |
| L. पितरि pitár-i | मातरि mātár-i | { | pitr-ōh | mātr-ōh | पितृषु pitrī-shu |
| V. पितः pitáh(r) | मातः mātah(r) | पितरौpitarau | मातरैmátarau | पितरः pitaraḥ | मातरः mātarah |

* After the first model are declined most *nomina actoris* derived from verbs by the suffix त् tri : दात् dātrí, giver ; कर्त् kartṛí, doer ; त्वाश्ट् tváshṭri, carpenter ; होत् hótrí, sacrificer ; भर्त् bhartrí, husband.

After the second model are declined masculines, such as धातु bhrátrí, brother ; जामातृ jámātrí, son-in-law ; देव॑ devrí, husband's brother ; सव्येष्ट् savyeshṭhri, a charioteer : and feminines, such as दुहित् duhitṛí, daughter ; ननंद॑ nánandṛí or नानंद॑ nánandṛí, husband's sister ; यात् yátrí, husband's brother's wife. Most terms of relationship in चृ ri (except स्वसृ svásṛi, sister, and नमृ náptṛí, grandson) do not lengthen their चर् ar.

Note—If words in चृ ri are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ईःः कर्त् kartṛí, fem. कर्त्त् kartrí, like नदी nadī.

§ 236. क्रोष्टु króshṭu, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोष्टु króshṭu (like मृदु mṛidu) and क्रोष्टु kroshṭrí (like नमृ naptṛí).

| SINGULAR. | DUAL. | PLURAL. |
|--|--|----------------------------------|
| N. क्रोष्टा kroshṭā | N. A. V. क्रोष्टारौ kroshṭārau | N. क्रोष्टाः kroshṭārah |
| A. क्रोष्टारं kroshṭāram | | A. क्रोष्टून् kroshṭūn |
| I. { क्रोष्टुना kroshṭunā क्रोष्टा kroshṭrā | I. D. Ab. क्रोष्टुभ्यां kroshṭubhyām | I. क्रोष्टुभिः kroshṭubhīḥ |
| D. { क्रोष्टवे kroshṭave क्रोष्टे kroshṭre | | D. Ab. क्रोष्टुभ्यः kroshṭubhyāḥ |
| Ab. G. { क्रोष्टोः kroshṭoḥ क्रोष्टः kroshṭuh | G. L. { क्रोष्टोः kroshṭvoh क्रोष्टोः kroshṭroh | G. क्रोष्टुनां kroshṭūnām |
| L. { क्रोष्टो kroshṭau क्रोष्टरि kroshṭari | | L. क्रोष्टुपु kroshṭushu |
| V. क्रोष्टो kroshṭo | | |

The base क्रोष्ट kroshṭi is the only one admissible as Āṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोष्टः he kroshṭah is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु kroshṭu is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् kroshṭūn only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टून् kroshṭīn as Acc. Plur. likewise admit क्रोष्टुं kroshṭum as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री kroshṭri, declined like नदी nadī.

§ 237. नृ nṛi, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर nara, is declined regularly like पितृ pitṛi, except in the Gen. Plural, where it may be either नृणां nṛinām or नृणं nṛinām. (Pāṇ. VI. 4, 6.)

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------|-------------------|--|
| N. ना nā | नरौ nārau | नरः nārah |
| A. नरं nāram | नरौ nārau | नृत् nṛin |
| I. चा nrā | नृभ्यां nṛibhyām* | नृभिः nṛibhīḥ |
| D. चे nré (Ved. nāre) | नृभ्यां nṛibhyām | नृभ्यः nṛibhyāḥ |
| Ab. नुः nūḥ | नृभ्यां nṛibhyām | नृभ्यः nṛibhyāḥ |
| G. नुः nūḥ (Ved. nārah) | चोः nrōḥ | नृणां nṛinām or नृणं nṛinām (Ved. nārām) |
| L. नरि nāri | चोः nrōḥ | नृमु nṛishū |
| V. नः nāḥ | नरौ nārau | नरः nārah |

The feminine is नारी nāri.

2. Bases ending in ा a and ाः ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in us, a, um in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भ bh and स s. (Pāṇ. VI. 1, 184.)

and *os*, *η*, *ov* in Greek. The case-terminations are peculiar, and it is best to learn कांतः *kántah*, कांता *kántā*, कांतं *kántam* by heart in the same manner as we learn *bonus*, *bona*, *bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

MASC.

Base कांत् *kánta*N. कांतः *kántah*A. कांतं *kántam*I. कांतेन *kánténa*D. कांताय *kántáya*Ab. कांतात् *kántát*G. कांतस्य *kántásya*L. कांते *kánté*V. कांत् *kánta*

FEM.

कांता *kántá*कांता *kántā*कांतं *kántám*कांतया *kántáyá*कांतायै *kántáyai*कांतायाः *kántáyáḥ*कांतायाः *kántáyáḥ*कांतायां *kántáyám*कांतायां *kántáyám*कांते * *kánté**

NEUT.

कांत् *kántá*कांतं *kántám*कांतं *kántám*कांतेन *kánténa*कांताय *kántáya*कांतात् *kántát*कांतस्य *kántásya*कांते *kánté*कांत् *kánta*

DUAL.

कांते *kánté*कांताभ्यां *kántábhyám*कांतयोः *kántáyoh*कांते *kánté*कांताभ्यां *kántábhyám*कांतयोः *kántáyoh*

PLURAL.

कांतः *kántáḥ*कांताः *kántáḥ*कांतभिः *kántábhīḥ*कांताभ्यः *kántábhyah*कांतानां *kántánám*कांतसु *kántásu*कांतानि *kántáni*कांतानि *kántáni*कांतैः *kántaiḥ*कांतेभ्यः *kántébhyaḥ*कांतानां *kántánám*कांतेषु *kántéṣu*N. A. V. कांतौ *kántau*I. D. Ab. कांताभ्यां *kántábhyám*G. L. कांतयोः *kántáyoh*

Note.—Certain adjectives in अः *aḥ*, आ *ā*, अः *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in आ ा, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in आ *ā*, such as पा *pā*, आ *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final आ *ā* is shortened, and the word declined like कांतं *kántam*.

Aṅga and Pada base विश्वपा *viśvapā*, Bha base विश्वप् *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like कांतं *kántam* (§ 238).

* Bases in आ *ā*, meaning mother, form their Vocative in आ *a*; e. g. अङ्क *akka*, अंब *amba*, अल्ल *alla!* But अंबाडा *ambáḍā*, अंबाला *ambálā*, and अंबिका *ambiká* form the regular Vocatives अंबाडे *ambáḍe*, अंबाले *ambále*, अंबिके *ambike*.

MASCULINE AND FEMININE.

| | SINGULAR. | DUAL. | PLURAL. |
|---------|--------------------|----------------------------|---------------------------|
| N. V. | विश्वपा: viśvapā-ḥ | विश्वपौ viśvapau | विश्वपा: viśvapā-ḥ |
| A. | विश्वपां viśvapā-m | विश्वपौ viśvapau | विश्वपः viśvap-aḥ |
| I. | विश्वपा viśvap-ā | विश्वपाभ्यां viśvapā-bhyām | विश्वपाभिः viśvapā-bhiḥ |
| D. | विश्वपे viśvap-e | विश्वपाभ्यां viśvapā-bhyām | विश्वपाभ्यः viśvapā-bhyāḥ |
| Ab. | विश्वपः viśvap-aḥ | विश्वपाभ्यां viśvapā-bhyām | विश्वपाभ्यः viśvapā-bhyāḥ |
| G. | विश्वपः viśvap-aḥ | विश्वपो: viśvap-oḥ | विश्वपां viśvap-ām |
| L. | विश्वपि viśvap-i | विश्वपो: viśvap-oḥ | विश्वपासु viśvapā-su |
| NEUTER. | | | |
| N. | विश्वपं viśvapam | विश्वपे viśvape | विश्वपानि viśvapāni, &c. |

Decline सोमपा: somapāḥ, Soma drinker; शंखध्मा: śaṅkhadhdmāḥ, shell-blower; धनदा: dhanadāḥ, wealth giver.

§ 240. Masculines in आ ā, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा hāhā.

| | SINGULAR. | DUAL. | PLURAL. |
|------|-------------|---------------------|--------------------|
| N.V. | हाहा: hāhāḥ | हाहौ hāhau | हाहाः hāhāḥ |
| A. | हाहां hāhāṁ | हाहौ hāhau | हाहान् hāhān * |
| I. | हाहा hāhā | हाहाभ्यां hāhābhyām | हाहाभिः hāhābhiḥ |
| D. | हाहै hāhai | हाहाभ्यां hāhābhyām | हाहाभ्यः hāhābhyāḥ |
| Ab. | हाहाः hāhāḥ | हाहाभ्यां hāhābhyām | हाहाभ्यः hāhābhyāḥ |
| G. | हाहाः hāhāḥ | हाहौः hāhauḥ | हाहां hāhāṁ |
| L. | हाहै hāhe | हाहौः hāhauḥ | हाहासु hāhāsu |

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस as, like मनस् mánas, mind, the declension of सुमनस् sumánas, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. i. 6, 38, gives the optional form हाहाः hāhāḥ in the masculine. At the end of a feminine compound the same form is sanctioned in the Rāpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक *jalamuk*, जलमुची *jalamuchī*, जलमुँचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned ; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyah*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कांति *kánta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* from their feminines in इका *ikā*. Ex. पाचक *páchaka*, cooking, masc. पाचकः *páchakah*, fem. पाचिका *páchikā*, neut. पाचकं *páchakam*. Likewise masc. सर्वैकः *sarvakah*, fem. सर्विका *sarvikā*, every ; कारकः *kárakah*, doing, कारिका *káríkā* ; इहत्यकः *ihatyakah*, present here, इहत्यिका *ihatyikā*. But शिपका *kshipakā*, fem. one who sends ; कन्यका *kanyakā*, fem. maiden ; चटका *chatakā*, fem. sparrow ; तारका *táarakā*, fem. star. Sometimes both forms occur ; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च *ri* and in न् *n* take ई *ī* as the sign of the feminine : कर्तृ *kartṛi*, doer, कर्त्तृ *kartṛī* (§ 235) ; दंडिन् *dandin*, a mendicant, दंडिनी *dandinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base : प्राच् *prách*, प्राची *práchī* (§ 181) ; श्वन् *śvan*, dog, शुनी *śunī* (§ 199) ; भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī* : पीवन् *pívan*, fat, पीवरी *pívari* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā* : तृणमयः *triṇamayah*, made of grass, तृणमयी *triṇamayī* ; देवः *devah*, god, divine, देवी *devī* ; तरुणः *taruṇah* or तालुनः *talunah*, a youth, तरुणी *taruṇī* ; कुमारः *kumárah*, a boy, कुमारी *kumári* ; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd ; नर्तकः *nartakah*, actor, नर्तकी *nartakī* ; मृगः *mrigah*, a deer, मृगी *mrigī*, a doe ; सूकरः *súkarah*, boar, सूकरी *súkari* ; कुम्भकारः *kumbhakárah*, a potter, कुम्भकारी *kumbhakári*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई) ; मनुष्यः *manushyah*, man, मनुषी *manushi*.

§ 247. Certain adjectives in तः *tah*, expressive of colour, form their feminine either in ता *tā* or in नी *nī* : श्वेतः *śvetah*, white, श्वेता *śvetā*, श्वेती *śvetī* ; रतः *etah*, variegated, रता *etā* or रनी *enī* ; रोहितः *rohitah*, red, रोहिता *rohitā* or रोहिणी *rohiṇī*, but श्वेतः *śvetah*, white, श्वेता *śvetā* ; असिता *asitā*, white ; पलिता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus अजः *ajah*, goat, forms अजा *ajá*. अस्वः *asvah*, horse, forms अस्वा *asvā*. बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *sūdrāh*, a Sūdra, forms { शूद्रा *sūdrā*, a woman of the Sūdra caste.
शूद्री *sūdrī*, the wife of a Sūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife. आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *iyas* (§ 206); the Superlative by तम *tama*, or इष्ट *ishīha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as तृ *nṛi*, man, form तृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्ने *pūrvāhne*, in the forenoon, पूर्वाह्नतरे *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. vi. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तरा *praktara*; from धनिन् *dhanin* (§ 203), धनितरा *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तरा *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तमा *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथिन्तरा *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *iyas* and इष्ट *ishīha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल् *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *iyah* and इष्ट *ishīha*, the suffixes are dropped, and the ईयः *iyah* and इष्ट *ishīha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-iyas*, बलिष्ट *bal-ishtha*. दोग्धृ *dogdhri*, milking, दोहीयस् *doh-iyas*, दोहिष्ट *doh-ishīha*. स्त्रिवन् *stragvin*, garlanded, स्त्रीयस् *srāj-iyas*, more profusely garlanded. मतिमान् *matimán*, wise, मतीयस् *mat-iyas*, मतिष्ट *mat-ishīha*.

* On the dental तृ *n*, see Gaṇa Kshubhnādi in the Kāś.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *iyas* and इष्ट *ishīha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई *i*, derived from masculines, must shorten the ई *i* before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणितरा *brāhmaṇitārā*. Other feminines in ई *i* or ऊ *u* may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasītarā*; विदुषीतरा *vidushītarā* or विदुषितरा *vidushītarā* (Pāṇ. VI. 3, 43–45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् iyas and इष्ठ ishṭha, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः pāpaḥ, bad; पापीयस् pāp-iyas, worse; पापिष्ठ pāp-ishiṭha, worst.

| | SECOND BASE. | COMPARATIVE. | SUPERLATIVE. |
|-------------------------------------|--------------------|--------------------------|----------------------------|
| 1. अंतिक् antika, near | नेद् ned | नेदीयस् nedīyas | नेदिष्ठ nedishṭha |
| 2. अल्प alpa, small | कन् kan | कनीयस् kanīyas | कनिष्ठ kanishṭha |
| | | or अल्पीयस् alpiyas | अल्पिष्ठ alpishṭha |
| 3. उरु uru, wide | वर् var | वरीयस् varīyas | वरिष्ठ varishṭha |
| 4. चृज् riju, straight | चृज् rij | चृजीयस् rijīyas | चृजिष्ठ rijishṭha |
| | | Vedic रजीयस् rajīyas | रजिष्ठ rajishṭha * |
| 5. कृश् kṛiṣa, lean | क्रश् kras | क्रशीयस् krasīyas | क्रशिष्ठ krasishṭha |
| 6. शिप्र kshipra, quick | घोप् kshep | घोपीयस् kshepiyas | घोपिष्ठ kshepishṭha |
| 7. शुद्र् kshudra, mean | शोद् kshod | शोदीयस् kshodiyas | शोदिष्ठ kshodishṭha |
| 8. गुरु guru, heavy | गर् gar | गरीयस् garīyas | गरिष्ठ garishṭha |
| 9. त्रिप्रा tripra, satisfied | तप् trap | तपीयस् trapīyas | तपिष्ठ trapishṭha |
| 10. दीर्घि dīrgha, long | द्राघ् drāgh | द्राघीयस् drāghīyas | द्राघिष्ठ drāghishṭha |
| 11. दूर् dāra, far | दव् dav | दवीयस् davīyas | दविष्ठ davishṭha |
| 12. द्रिढ् dṛiḍha, firm | द्रद् draḍh | द्रदीयस् draḍhiyas | द्रदिष्ठ draḍhishṭha |
| 13. परिवृढः parivṛidha, exalted | परिव्रद् parivṛadḥ | परिव्रदीयस् parivṛadīyas | परिव्रदिष्ठ parivṛadishṭha |
| 14. पृथु pṛithu, broad | प्रथ् prath | प्रथीयस् prathīyas | प्रथिष्ठ prathishṭha |
| 15. प्रशस्य praśasya, praiseworthy | श्वर् śra | श्रेयस् śreyas | श्रेष्ठ śreshṭha |
| | or ज्य jya | ज्यायस् jyāyas | ज्येष्ठ jyeshṭha † |
| 16. प्रिया priya, dear | प्र pra | प्रेयस् preyas | प्रेष्ठ presṭha |
| 17. बहु bahu, many | भू bhū | भूयस् bhūyas | भूषिष्ठ bhūyishṭha |
| 18. बहुल् bahula, frequent | बहं bāmih | बंहीयस् bāmīhiyas | बंहिष्ठ bāmīhishṭha † |
| 19. भ्रिश् bhriṣa, excessive | भ्रश् bhras | भ्रशीयस् bhrasiyas | भ्रशिष्ठ bhrasiṣṭha |
| 20. मृदु mṛidu, soft | मद् mrad | मदीयस् mradiyas | मदिष्ठ mradishṭha |
| 21. युवन् yuvan, young | यव् yav | यवीयस् yavīyas | यविष्ठ yavishṭha |
| | or कन् kan | कनीयस् kanīyas | कनिष्ठ kanishṭha † |
| 22. वाढ् vāḍha, firm | साध् sādh | साधीयस् sādhiyas | साधिष्ठ sādhisṭha ‡ |
| 23. वृद्ध् vriddha, old | वर्षे varsh | वर्षीयस् varshīyas | वर्षिष्ठ varshishṭha |
| | or ज्य jya | ज्यायस् jyāyas | ज्येष्ठ jyeshṭha |
| 24. वृद्दारक् vṛindāraka, beautiful | वृद् vṛind | वृदीयस् vṛindīyas | वृदिष्ठ vṛindishṭha |
| 25. स्थिर् sthira, firm | स्था stha | स्थेयस् stheyas | स्थेष्ठ sthesṭha |
| 26. स्थूल् sthūla, strong | स्थव् sthav | स्थवीयस् sthavīyas | स्थविष्ठ sthavishṭha |
| 27. स्फुर् sphira, thick | स्फ् sph | स्फेयस् spheyas | स्फेष्ठ sphesṭha |
| 28. ह्रस्व hrasva, short | ह्रस् hrs | ह्रसीयस् hrasīyas | ह्रसिष्ठ hrasishṭha |

* Pāṇ. vi. 4, 162.

† See Phiṭsūtra, ed. Kielhorn, I. 7; 23 (20).

‡ Pāṇ. v. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, ékā, ékā, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्वि *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, त्रिसः, त्रीणि, *tráyah, tisráh, tríṇi*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चत्तसः, चत्वारि, *chatvárah, chátasrah, chatvári*, four. (Base चतुर् *chatur*.)
 5 ५ पंच *páñcha*, m. f. n. five. (Base पंचन् *pañchan*.)
 6 ६ पठ *shát*, m. f. n. six. (Base पष् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
 8 ८ अष्टौ *ashṭaú*, m. f. n. eight. (Base अष्टन् *ashṭan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékádaśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvádaśa*.
 13 १३ त्रयोदश *tráyodaśa*.
 14 १४ चतुर्दश *cháturdaśa*.
 15 १५ पंचदश *páñchadaśa*.
 16 १६ षोडश *shódaśa*.
 17 १७ सप्तदश *saptadaśa*.
 18 १८ अष्टादश *ashṭádaśa*.
 19 १९ नवदश *návadaśa* or
जनविंशतिः *únavimśatiḥ*.
 20 २० विंशतिः *vímśatiḥ*, fem.
 21 २१ एकविंशतिः *ekavimśatiḥ*.
 22 २२ द्वाविंशतिः *dvávimśatiḥ*.
 23 २३ त्रयविंशतिः *trayovimśatiḥ*.
 24 २४ चतुर्विंशतिः *chaturvimśatiḥ*.
 25 २५ पंचविंशतिः *pañchavimśatiḥ*.
 26 २६ पठिंशतिः *shaḍvimśatiḥ*.
 27 २७ सप्तविंशतिः *saptavimśatiḥ*.
 28 २८ अष्टविंशतिः *ashṭadvimśatiḥ*.
 29 २९ नवविंशतिः *navavimśatiḥ*.
 30 ३० त्रिंशत् *trimśat*, fem.
 31 ३१ एकत्रिंशत् *ekatríṁśat*.
 32 ३२ द्वात्रिंशत् *dvátriṁśat*.
 33 ३३ त्रयत्रिंशत् *trayastríṁśat*.
 34 ३४ चतुर्त्रिंशत् *chatustríṁśat*.
- 35 ३५ पंचत्रिंशत् *pañchatríṁśat*.
 36 ३६ पठत्रिंशत् *shaṭtríṁśat*.
 37 ३७ सप्तत्रिंशत् *saptatríṁśat*.
 38 ३८ अष्टत्रिंशत् *ashṭatríṁśat*.
 39 ३९ नवत्रिंशत् *navatríṁśat*.
 40 ४० चत्वारिंशत् *chatvárimśat*, fem.
 41 ४१ एकचत्वारिंशत् *ekachatvárimśat*.
 42 ४२ द्वाचत्वारिंशत् *dváchatvárimśat* or
द्विचत्वारिंशत् *dvichatvárimśat*.
 43 ४३ त्रयचत्वारिंशत् *trayaśchatvárimśat* or
त्रिचत्वारिंशत् *trichatvárimśat*.
 44 ४४ चतुर्थचत्वारिंशत् *chatuśchatvárimśat*.
 45 ४५ पंचचत्वारिंशत् *pañchachatvárimśat*.
 46 ४६ पठचत्वारिंशत् *shaṭchatvárimśat*.
 47 ४७ सप्तचत्वारिंशत् *saptachatvárimśat*.
 48 ४८ अष्टचत्वारिंशत् *ashṭáchatvárimśat* or
अष्टचत्वारिंशत् *ashṭachatvárimśat*.
 49 ४९ नवचत्वारिंशत् *navachatvárimśat*.
 50 ५० पंचाशत् *pañcháśat*, fem.
 51 ५१ एकपंचाशत् *ekapañcháśat*.
 52 ५२ द्वापंचाशत् *dvápañcháśat* or
द्विपंचाशत् *dvipañcháśat*.
 53 ५३ त्रयपंचाशत् *trayaḥpañcháśat* or
त्रिपंचाशत् *tripañcháśat*.

- 54 ५४ चतुःपंचाशत् *chatuhpañchāśat*.
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.
 56 ५६ पदपंचाशत् *shaṭpañchāśat*.
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.
 58 ५८ अष्टपंचाशत् *ashṭāpañchāśat* or
 अष्टपंचाशत् *ashṭapañchāśat*.
 59 ५९ नवपंचाशत् *navapañchāśat*.
 60 ६० पश्चिमः *shashṭīḥ*, fem.
 61 ६१ एकपश्चिमः *ekashashṭīḥ*.
 62 ६२ द्वापश्चिमः *dvāshashṭīḥ* or
 द्विपश्चिमः *dvishashṭīḥ*.
 63 ६३ त्रयपश्चिमः *trayaḥshashṭīḥ* or
 त्रिपश्चिमः *trishashṭīḥ*.
 64 ६४ चतुर्पश्चिमः *chatushashṭīḥ*.
 65 ६५ पञ्चपश्चिमः *pañchashashṭīḥ*.
 66 ६६ पठपश्चिमः *shaṭashashṭīḥ*.
 67 ६७ सप्तपश्चिमः *saptashashṭīḥ*.
 68 ६८ अष्टपश्चिमः *ashṭāshashṭīḥ* or
 अष्टपश्चिमः *ashṭashashṭīḥ*.
 69 ६९ नवपश्चिमः *navashashṭīḥ*.
 70 ७० सप्ततीः *saptatīḥ*, fem.
 71 ७१ एकसप्ततीः *ekasaptatīḥ*.
 72 ७२ द्वासप्ततीः *dvásaptatīḥ* or
 द्विसप्ततीः *dvisaptatīḥ*.
 73 ७३ त्रयसप्ततीः *trayaḥsaptatīḥ* or
 त्रिसप्ततीः *trisaptatīḥ*.
 74 ७४ चतुःसप्ततीः *chatuhṣaptatīḥ*.
 75 ७५ पञ्चसप्ततीः *pañchasaptatīḥ*.
 76 ७६ पठसप्ततीः *shaṭsaptatīḥ*.
 100 १०० शतं *śatām*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)
 101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.
 102 १०२ द्वाधिकं शतं *dvyadhikam śatam* or द्विशतं *dviśatam*. (Pāṇ. VI. 3, 49.)
 103 १०३ त्र्याधिकं शतं *tryadhikam śatam* or त्रिशतं *triśatam*.
 104 १०४ चतुर्धिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuhśatam*.
 105 १०५ पञ्चधिकं शतं *pañchādhikam śatam* or पञ्चशतं *pañchaśatam*.
 106 १०६ पठधिकं शतं *shaṭadhikam śatam* or पठशतं *shaṭśatam*.
 107 १०७ सप्तधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.
 108 १०८ अष्टाधिकं शतं *ashṭādhikam śatam* or अष्टशतं *ashṭaśatam*. (Pāṇ. VI. 3, 49.)
 109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navaśatam*.

- 77 ७७ सप्तसप्ततीः *saptasaptatīḥ*.
 78 ७८ अष्टासप्ततीः *ashṭāsaptatīḥ* or
 अष्टसप्ततीः *ashṭasaptatīḥ*.
 79 ७९ नवसप्ततीः *navasaptatīḥ*.
 80 ८० अशीतीः *aśītīḥ*.
 81 ८१ एकाशीतीः *ekāśītīḥ*.
 82 ८२ द्व्याशीतीः *dvyāśītīḥ*.
 83 ८३ त्र्याशीतीः *tryāśītīḥ*.
 84 ८४ चतुराशीतीः *chaturaśītīḥ*.
 85 ८५ पञ्चाशीतीः *pañchāśītīḥ*.
 86 ८६ पठाशीतीः *shaṭāśītīḥ*.
 87 ८७ सप्ताशीतीः *saptāśītīḥ*.
 88 ८८ अष्टाशीतीः *ashṭāśītīḥ*.
 89 ८९ नवाशीतीः *navāśītīḥ*.
 90 ९० नवतीः *navatīḥ*.
 91 ९१ एकनवतीः *ekanavatīḥ*.
 92 ९२ द्वानवतीः *dvānavatīḥ* or
 द्विनवतीः *dvinavatīḥ*.
 93 ९३ त्रयोनवतीः *trayonavatīḥ* or
 त्रिनवतीः *trinavatīḥ* (not शीन).
 94 ९४ चतुर्नवतीः *chaturnavatīḥ*.
 95 ९५ पञ्चनवतीः *pañchanavatīḥ*.
 96 ९६ पण्णनवतीः *shaṇṇavatīḥ*.
 97 ९७ सप्तनवतीः *saptanavatīḥ*.
 98 ९८ अष्टानवतीः *ashṭānavatīḥ* or
 अष्टनवतीः *ashṭanavatīḥ*.
 99 ९९ नवनवतीः *navanavatīḥ* or
 ऋनवतीं *śūnaśatam*.

- 110 ११० दशाधिकं शतं *daśādhibikam* शतम् or दशशतं *daśaśatam*.
- 111 १११ एकादशाधिकं शतं *ekādaśādhibikam* शतम् or एकादशशतं *ekādaśaśatam* &c.
or एकादशं शतं *ekādaśam* शतम्, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
- 112 ११२ द्वादशाधिकं शतं *dvādaśādhibikam* शतम् or द्वादशं शतं *dvādaśam* शतम्.
- 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhibikam* शतम् or त्रयोदशं शतं *trayodaśam* शतम्.
- 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhibikam* शतम् or चतुर्दशं शतं *chaturdaśam* शतम्.
- 115 ११५ पञ्चदशाधिकं शतं *pañchadaśādhibikam* शतम् or पञ्चदशं शतं *pañchadaśam* शतम्.
- 116 ११६ पोडशाधिकं शतं *shoḍaśādhibikam* शतम् or पोडशं शतं *shoḍaśam* शतम्.
- 117 ११७ सप्तदशाधिकं शतं *saptadaśādhibikam* शतम् or सप्तदशं शतं *saptadaśam* शतम्.
- 118 ११८ अष्टादशाधिकं शतं *ashṭādaśādhibikam* शतम् or अष्टादशं शतं *ashṭādaśam* शतम्.
- 119 ११९ नवदशाधिकं शतं *navadaśādhibikam* शतम् or नवदशं शतं *navadaśam* शतम्.
- 120 १२० विंशतिधिकं शतं *viṁśatyadhibikam* शतम् or विंशं शतं *viṁśam* शतम् *.
- 121 १२१ एकविंशतिधिकं शतं *ekaviṁśatyadhibikam* शतम् or एकविंशं शतं *ekaviṁśam* शतम् *, &c.
- 130 १३० त्रिंशदधिकं शतं *triṁśadadhikam* शतम् or त्रिंशं शतं *triṁśam* शतम् *.
- 140 १४० चत्वारिंशदधिकं शतं *chatvāriṁśadadhikam* शतम् or चत्वारिंशं शतं *chatvāriṁśam* शतम् *.
- 150 १५० पंचाशदधिकं शतं *pañchāśadadhikam* शतम् or पंचाशं शतं *pañchāśam* शतम् *
or सार्पशतं *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred).
- 160 १६० पट्ठधिकं शतं *shashṭyadhibikam* शतम् or पट्ठशतं *shashṭiśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhibikam* शतम् or सप्तत्यशतं *saptatiśatam*.
- 180 १८० अशीतीधिकं शतं *aśītiyadhibikam* शतम् or अशीतीशतं *aśītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhibikam* शतम् or नवत्यशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुर्षतं *chatuḥśatam*.
- 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.
- 600 ६०० पठ् शतानि *shaṭ śatāni* or पठशतं *shaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
- 800 ८०० अष्ट शतानि *ashṭa śatāni* or अष्टशतं *ashṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahásram*,
neut. and masc.†
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
- 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachatvāriṁśam sahasram*, &c.

† Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†
One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुदं *arbuda*, masc. and neut.

A thousand millions, महार्बुदं *mahārbuda*, masc. and neut., or पद्मं *padma*, neut., i. e. lotus.

Ten thousand millions, खर्वं *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्वं *nikharva*, neut.

A billion, महापद्मं *mahāpadma*, neut.

Ten billions, शंकुं *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंखं *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्रं *samudra*, masc., i. e. sea.

A thousand billions, महाशंखं *mahāśaṅkhā*, or अंत्यं *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्यं *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्धं *parārdha*, i. e. other half.

One million billions, धुनं *dhuna*, neut.

Ten million billions, महाधुनं *mahādhuna*.

A hundred million billions, अश्वैहिणी *akshauhiṇī*, fem., i. e. a host.

A thousand million billions, महाश्वैहिणी *mahāśvaihiṇī*.

In the same manner as अधिकं *adhika*, exceeding, ज्ञनं *úna*, diminished, may be used to form numerical compounds. पञ्चोनशतं *pañchonam śatam* or पञ्चोनशतं *pañchonaśatam*, 100 - 5, i. e. 95. If one is to be deducted, ज्ञनं *úna*, without एकं *eka*, suffices. ज्ञनविंशतिः *únavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 - 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्नं *ekānna*, i. e. by one not; एकान्नविंशतिः *ekānnavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

Declension of Cardinals.

| MASC. | SINGULAR. | एकं <i>eka</i> , one. | PLURAL. |
|-----------------------------|-------------------------|-------------------------|---|
| | FEM. | NEUT. | FEM. |
| N. एकः <i>ekāḥ</i> | एका <i>ekā</i> | एकं <i>ekam</i> | एकाः <i>ekāḥ</i> |
| A. एकं <i>ekam</i> | एकां <i>ekām</i> | एकं <i>ekam</i> | एकाः <i>ekāḥ</i> |
| I. एकेन <i>ekena</i> | एकया <i>ekayā</i> | एकेन <i>ekena</i> | एकैः <i>ekaiḥ</i> |
| D. एकस्मै <i>ekasmai</i> | एकस्यै <i>ekasyai</i> | एकस्मै <i>ekasmai</i> | एकेभ्यः <i>ékebhyaḥ</i> एकाभ्यः <i>ékābhyaḥ</i> एकेभ्यः <i>ékebhyaḥ</i> |
| Ab. एकस्मात् <i>ekasmāt</i> | एकस्यात् <i>ekasyāt</i> | एकस्मात् <i>ekasmāt</i> | एकेभ्यः <i>ékebhyaḥ</i> एकाभ्यः <i>ékābhyaḥ</i> एकेभ्यः <i>ékebhyaḥ</i> |
| G. एकस्य <i>ekasya</i> | एकस्याः <i>ekasyāḥ</i> | एकस्य <i>ekasya</i> | एकेपां <i>ékeshām</i> एकासां <i>ékāsām</i> एकेपां <i>ékeshām</i> |
| L. एकस्मिन् <i>ekasmin</i> | एकस्यां <i>ekasyāṁ</i> | एकस्मिन् <i>ekasmin</i> | एकासु <i>ékāsu</i> एकेपु <i>ekeshu</i> |
| V. एकं <i>eka</i> | एके <i>éke</i> • | एकं <i>eka</i> | एकाः <i>ekāḥ</i> एकानि <i>ékáni</i> |

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā XVII. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कांत *kânta* (§ 238).

| MASC. | DUAL. | FEM. | NEUT. |
|-------------------------------------|---------------------------|---------------------------|---------------------------|
| N. A. V. द्वौ <i>dvaū</i> | द्वे <i>dvē</i> | द्वे <i>dvē</i> | द्वे <i>dvē</i> |
| I. D. Ab. द्वाभ्यां <i>dvâbhyâm</i> | द्वाभ्यां <i>dvâbhyâm</i> | द्वाभ्यां <i>dvâbhyâm</i> | द्वाभ्यां <i>dvâbhyâm</i> |
| G. L. द्वयोः <i>dvayoh</i> | द्वयोः <i>dvayoh</i> | द्वयोः <i>dvayoh</i> | द्वयोः <i>dvayoh</i> |

§ 255. त्रि *tri*, three, fem. त्रिसु *tisri*.

| | | |
|---|--|--------------------------|
| N.V. त्रयः <i>trayah</i> | त्रिसः <i>tisrah</i> (Pâñ. vi. 1, 166) | त्रीणि <i>trîni</i> |
| A. त्रीन् <i>trîn</i> | त्रिसः <i>tisrah</i> * | त्रीणि <i>trîni</i> |
| I. त्रिभिः <i>tribhîḥ</i> | त्रिसृभिः <i>tisribhîḥ</i> | त्रिभिः <i>tribhîḥ</i> |
| D. Ab. त्रिभ्यः <i>tribhyâḥ</i> | त्रिसृभ्यः <i>tisribhyâḥ</i> | त्रिभ्यः <i>tribhyâḥ</i> |
| G. त्रयाणां <i>trayâṇâm</i> (Ved. <i>trîṇâm</i>) | त्रिसृणां <i>tisriṇâm</i> † | त्रयाणां <i>trayâṇâm</i> |
| L. त्रिषु <i>trishû</i> | त्रिसृषु <i>tisriṣhu</i> | त्रिषु <i>trishû</i> |

§ 256. चतुर् *chatur*, four, fem. चतस् *chatasri*.

| | | |
|---|-------------------------------|------------------------------|
| N.V. चत्वारः <i>chatvârah</i> (Pâñ. vii. 1, 98) | चतसः <i>châtasrah</i> | चत्वारि <i>chatvâri</i> |
| A. चतुरः <i>chatûrah</i> (Pâñ. vi. 1, 167) | चतसः <i>châtasrah</i> * | चत्वारि <i>chatvâri</i> |
| I. चतुर्भिः <i>chatûrbhîḥ</i> | चतसृभिः <i>chatasribhîḥ</i> | चतुर्भिः <i>chatûrbhîḥ</i> |
| D. Ab. चतुर्भ्यः <i>chatûrbhyâḥ</i> | चतसृभ्यः <i>chatasribhyâḥ</i> | चतुर्भ्यः <i>chatûrbhyâḥ</i> |
| G. चतुर्णी <i>chaturñâm</i> | चतसृणां <i>chatasriṇâm</i> † | चतुर्णी <i>chaturñâm</i> |
| L. चतुर्पुर्णु <i>chatûrshu</i> | चतसृपुर्णु <i>chatasriṣhu</i> | चतुर्पुर्णु <i>chatûrshu</i> |

§ 257. पंचन् *pañchan*, five. षष्ठ *shash*, six. अष्टन् *ashṭan*, eight.

| | | |
|-----------------------------------|-------------------------|---|
| N.A.V. पंच <i>pâñcha</i> | पट् <i>shât</i> | अष्टौ <i>ashṭau</i> or अष्ट <i>ashṭa</i> |
| I. पंचभिः <i>pañchâbhîḥ</i> ‡ | पडभिः <i>shaḍbhîḥ</i> | अष्टाभिः <i>ashṭâbhîḥ</i> or अष्टभिः <i>ashṭâbhîḥ</i> |
| D. Ab. पंचभ्यः <i>pañchâbhyâḥ</i> | पडभ्यः <i>shaḍbhyâḥ</i> | अष्टाभ्यः <i>ashṭâbhyâḥ</i> or अष्टभ्यः <i>ashṭâbhyâḥ</i> |
| G. पंचानां <i>pañchâñâm</i> ¶ | पणां <i>shânâñâm</i> ¶ | अष्टानां <i>ashṭâñâm</i> ¶ |
| L. पंचसु <i>pañchâsu</i> | पट्सु <i>shâtsu</i> | अष्टासु <i>ashṭâsu</i> or अष्टसु <i>ashṭâsu</i> |

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekâdaśan*, &c., follow the declension of पंचन् *pañchan*. विंशतिः *vinśatih* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदंति *eke vadanti*,

* Not त्रिसः *tisrah*, nor चतस् *chatasrah*. (Accent, Pâñ. vi. 1, 167, vârt.; vii. 2, 99, vârt.)

† Not त्रिसृणां *tisriṇâm*, nor चतसृणां *chatasriṇâm* (Pâñ. vi. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pâñ. vi. 1, 180; 181.

|| Pâñ. vi. 1, 172.

¶ Pâñ. vii. 1, 55.

some people say. द्वि dvi is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरूषैः: tribhiḥ purushaiḥ, with three men; एकादश पुरुषान् ekādaśa purushān, eleven men, acc. The cardinals after four do not distinguish the gender; एकादशा नारीः ekādaśa nārīḥ, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः viṁśatiḥ and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शतूण् viṁśatiḥ śatūṇām, twenty enemies, or विंशतिः शत्रवः viṁśatiḥ śatravah; पटिः शिशवः shashṭiḥ śiśavaḥ, sixty boys; शतं फलानि śatam phalāni, a hundred fruits; त्रिंशता वृद्धैः triṁśatā vṛiddhaiḥ, by thirty elders; शतं दासीनां śatam dásinām or शतं दास्यः śatam dásyāḥ, a hundred slaves; सहस्रं पितरः sahasram pitaraḥ, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्विर्हयैः pañchāśadhbhir hayaiḥ, with fifty horses.

§ 259.

Ordinals.

| | |
|---|-------------------|
| प्रथमः, °मा, °मं, prathamāḥ, d, am, | } the first. |
| अग्रिमः, °मा, °मं, agrimāḥ, d, am, | |
| आदिमः, °मा, °मं, ddīmāḥ, d, am, | } the second. |
| द्वितीयः, °या, °यं, dvitīyah, d, am, | |
| तृतीयः, °या, °यं, tritīyah, d, am, | } the third. |
| चतुर्थः, °र्णी, °र्णं, chaturthāḥ, i, am, | |
| तुरीयः, °या, °यं, turīyah, d, am, | } the fourth. |
| तुर्यः, °या, °यं, túryah, d, am, | |
| पंचमः, °मी, °मं, pañchamāḥ, i, am, | } the fifth. |
| षष्ठः, °ष्टी, °ष्टं, shashṭihāḥ, i, am, | |
| सप्तमः, °मी, °मं, saptamāḥ, i, am, | } the seventh. |
| अष्टमः, °मी, °मं, ashṭamāḥ, i, am, | |
| नवमः, °मी, °मं, navamāḥ, i, am, | } the eighth. |
| दशमः, °मी, °मं, daśamāḥ, i, am, | |
| एकादशः, °शी, °शं, ekādaśāḥ, i, am, | } the eleventh. |
| नवदशः, °शी, °शं, navadaśāḥ, i, am, | |
| ज्ञनविंशः, °शी, °शं, īnaviṁśāḥ, i, am, | } the nineteenth. |
| ज्ञनविंशतितमः, °मी, °मं, īnaviṁśatitamāḥ, i, am, | |
| विंशः, °शी, °शं, viṁśāḥ, i, am (Pāṇ. v. 2, 56), | } the twentieth. |
| विंशतितमः, °मी, °मं, viṁśatitamāḥ, i, am, | |
| त्रिंशः, °शी, °शं, triṁśāḥ, i, am, | } the thirtieth. |
| त्रिंशत्तमः, °मी, °मं, triṁśattamāḥ, i, am, | |
| चत्वारिंशः, °शी, °शं, chatvāriṁśāḥ, i, am, | } the fortieth. |
| चत्वारिंशत्तमः, °मी, °मं, chatvāriṁśattamāḥ, i, am, | |
| पञ्चाशः, °शी, °शं, pañchāśāḥ, i, am, | } the fiftieth. |
| पञ्चाशत्तमः, °मी, °मं, pañchāśattamāḥ, i, am, | |

पश्चितमः *shashṭitamāḥ*, the sixtieth *.

एकपश्चितमः *ekashashṭitamāḥ*, }
एकपटः *ekashashṭāḥ*, } the sixty-first.

सप्ततितमः *saptatitamāḥ*, the seventieth.

एकसप्ततितमः *ekasaptatitamāḥ*, }
एकसप्ततः *ekasaptatāḥ*, } the seventy-first.

अष्टीतितमः *aśtitamāḥ*, the eightieth.

एकाशीतितमः *ekāśtitamāḥ*, }
एकाशीतः *ekāśtāḥ*, } the eighty-first.

नवतितमः, °मी, °मं, *navatitamāḥ*, i, am, the ninetieth.

एकनवतितमः *ekanavatitamāḥ*, }
एकनवतः *ekanavatāḥ*, } the ninety-first.

शततमः, °मी, °मं, *śatatumāḥ*, i, am, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekaśatatumāḥ*, the hundred and first.

सहस्रतमः *sahasratumāḥ*, the thousandth.

§ 260. Numerical Adverbs and other Derivatives.

सकृत् *sakrit*, once.

द्वि: *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatuh*, four times.

पञ्चकृत्वः *pañchakṛitvah*, five times.

षट्कृत्वः *ṣaṭkṛitvah*, six times, &c.

एकथा *ekadhā*, in one way.

द्विथा *dvidhā* or द्वेधा *dvedhā*, in two ways.

त्रिथा *tridhā* or त्रेधा *tredhā*, in three ways.

चतुर्था *chaturdhā*, in four ways.

पञ्चथा *pañchadhā*, in five ways.

षोडाः *shodhā*, in six ways, &c. (or पद्धथा ?)

एकशः *ekaśah*, one-fold.

द्विशः *dviśah*, two-fold.

त्रिशः *triśah*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुष्यं *chatushṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kâśikâ-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamah*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatumāḥ* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

| | |
|---|--|
| N. अहं <i>ahám</i> , I | त्वं <i>tvám</i> , thou |
| A. मां <i>mádm</i> , मा <i>md</i> , me | त्वां <i>tvádm</i> , त्वा <i>tvád</i> , thee |
| I. मया <i>máyād</i> , by me | त्वया <i>tváyād</i> , by thee |
| D. मम्यं <i>máhyam</i> , मे <i>me</i> , to me | तुम्यं <i>túbhyam</i> , ते <i>te</i> , to thee |
| Ab. मत् <i>mát</i> , from me | त्वत् <i>tvát</i> , from thee |
| G. मम <i>máma</i> , मे <i>me</i> , of me | तव <i>táva</i> , ते <i>te</i> , of thee |
| L. मयि <i>máyi</i> , in me | त्वयि <i>tváyi</i> , in thee |

DUAL.

| | |
|--|--|
| N. आवां <i>dvádm</i> , we two | युवां <i>yuvádm</i> , you two |
| A. आवां <i>dvádm</i> , नौ <i>nau</i> , us two | युवां <i>yuvádm</i> , वां <i>vádm</i> , you two |
| I. आवाभां <i>dvábhyádm</i> , by us two | युवाभां <i>yuvábhyádm</i> , by you two |
| D. आवाभां <i>dvábhyádm</i> , नौ <i>nau</i> , to us two | युवाभां <i>yuvábhyádm</i> , वां <i>vádm</i> , to you two |
| Ab. आवाभां <i>dvábhyádm</i> , from us two | युवाभां <i>yuvábhyádm</i> , from you two |
| G. आवयोः <i>dváyoh</i> , नौ <i>nau</i> , of us two | युवयोः <i>yuváyoh</i> , वां <i>vádm</i> , of you two |
| L. आवयोः <i>dváyoh</i> , in us two | युवयोः <i>yuváyoh</i> , in you two |

PLURAL.

| | |
|---|--|
| N. वर्यं <i>vayám</i> , we | यूर्यं <i>yúryám</i> , you |
| A. अस्मान् <i>asmán</i> , नः <i>nah</i> , us | युष्मान् <i>yushmán</i> , वः <i>vah</i> , you |
| I. अस्माभिः <i>asmábhiḥ</i> , by us | युष्माभिः <i>yushmábhiḥ</i> , by you |
| D. अस्मर्यं <i>asmáhyam</i> , नः <i>nah</i> , to us | युष्मर्यं <i>yushmáhyam</i> , वः <i>vah</i> , to you |
| Ab. अस्मत् <i>asmát</i> , from us | युष्मत् <i>yushmát</i> , from you |
| G. अस्माकं <i>asmákam</i> , नः <i>nah</i> , of us | युष्माकं <i>yushmákam</i> , वः <i>vah</i> , of you |
| L. अस्मासु <i>asmásu</i> , in us | युष्मासु <i>yushmásu</i> , in you |

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vádm*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as अ *cha*, and, वा *vā*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāṇ. vi. 1, 182.)

| SINGULAR. | | | PLURAL. | | |
|---------------------------|----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. सः <i>sáḥ</i> | सा <i>sá</i> | तत् <i>tát</i> | ते <i>té</i> | ताः <i>táḥ</i> | तानि <i>táni</i> |
| A. तं <i>tám</i> | तं <i>tám</i> | तत् <i>tát</i> | तान् <i>tán</i> | ताः <i>táḥ</i> | तानि <i>táni</i> |
| I. तेन <i>téna</i> | तया <i>táyā</i> | तेन <i>téna</i> | तैः <i>taih</i> | ताभिः <i>tábhīḥ</i> | तैः <i>taih</i> |
| D. तस्मै <i>tásmai</i> | तस्यै <i>tásyai</i> | तस्मै <i>tásmai</i> | तेभ्यः <i>tébhyaḥ</i> | ताभ्यः <i>tábhyaḥ</i> | तेभ्यः <i>tébhyaḥ</i> |
| Ab. तस्मात् <i>tásmát</i> | तस्याः <i>tásyáḥ</i> | तस्मात् <i>tásmát</i> | तेभ्यः <i>tébhyaḥ</i> | ताभ्यः <i>tábhyaḥ</i> | तेभ्यः <i>tébhyaḥ</i> |
| G. तस्य <i>tásya</i> | तस्याः <i>tásyáḥ</i> | तस्य <i>tásya</i> | तेषां <i>téshám</i> | तासां <i>tásám</i> | तेषां <i>téshám</i> |
| L. तस्मिन् <i>tásmin</i> | तस्यां <i>tásyám</i> | तस्मिन् <i>tásmin</i> | तेषु <i>téshu</i> | तासु <i>tásu</i> | तेषु <i>téshu</i> |

| DUAL. | | | NEUT. | | |
|-----------------------------------|------|-------------------------|-------|-------------------------|--|
| MASC. | FEM. | | | | |
| N. A. तौ <i>taú</i> | | ते <i>té</i> | | ते <i>té</i> | |
| I. D. Ab. ताभ्यां <i>tábhyaám</i> | | ताभ्यां <i>tábhyaám</i> | | ताभ्यां <i>tábhyaám</i> | |
| G. L. तयोः <i>tyáyoḥ</i> | | तयोः <i>tyáyoḥ</i> | | तयोः <i>tyáyoḥ</i> | |

§ 263. Base (in composition) त्यद् *tyad*.

| SINGULAR. | | | PLURAL. | | |
|------------------------------|-------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. स्यः <i>syáḥ</i> | स्या <i>syá</i> | त्यत् <i>tyát</i> | त्ये <i>tyé</i> | त्याः <i>tyáḥ</i> | त्यानि <i>tyáni</i> |
| A. त्यं <i>tyám</i> | त्यां <i>tyám</i> | त्यत् <i>tyát</i> | त्यान् <i>tyán</i> | त्याः <i>tyáḥ</i> | त्यानि <i>tyáni</i> |
| I. त्येन <i>tyéna</i> | त्यया <i>tyáyā</i> | त्येन <i>tyéna</i> | त्यैः <i>tyaih</i> | त्याभिः <i>tyábhīḥ</i> | तैः <i>taih</i> |
| D. त्यस्मै <i>tyásmai</i> | त्यस्यै <i>tyásyai</i> | त्यस्मै <i>tyásmai</i> | त्येभ्यः <i>tyébhyaḥ</i> | त्याभ्यः <i>tyábhyaḥ</i> | त्येभ्यः <i>tyébhyaḥ</i> |
| Ab. त्यस्मात् <i>tyásmát</i> | त्यस्याः <i>tyásyáḥ</i> | त्यस्मात् <i>tyásmát</i> | त्येभ्यः <i>tyébhyaḥ</i> | त्याभ्यः <i>tyábhyaḥ</i> | त्येभ्यः <i>tyébhyaḥ</i> |
| G. त्यस्य <i>tyásya</i> | त्यस्याः <i>tyásyáḥ</i> | त्यस्य <i>tyásya</i> | त्येषां <i>tyéshám</i> | त्यासां <i>tyásám</i> | त्येषां <i>tyéshám</i> |
| L. त्यस्मिन् <i>tyásmin</i> | त्यस्यां <i>tyásyám</i> | त्यस्मिन् <i>tyásmin</i> | त्येषु <i>tyéshu</i> | त्यासु <i>tyásu</i> | त्येषु <i>tyéshu</i> |

| DUAL. | | | NEUT. | | |
|--------------------------------------|------|----------------------------|-------|----------------------------|--|
| MASC. | FEM. | | | | |
| N. A. त्यौ <i>tyáu</i> | | त्ये <i>tyé</i> | | त्ये <i>tyé</i> | |
| I. D. Ab. त्याभ्यां <i>tyábhyaám</i> | | त्याभ्यां <i>tyábhyaám</i> | | त्याभ्यां <i>tyábhyaám</i> | |
| G. L. तयोः <i>tyáyoḥ</i> | | तयोः <i>tyáyoḥ</i> | | तयोः <i>tyáyoḥ</i> | |

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय् *īya*.

मदीयः, °या, °यं, *madiyah*, *yá*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadīyah*, *yá*, *yam*, thine.

तदीयः, °या, °यं, *tadīyah*, *yá*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadiyah*, *yá*, *yam*, our.

युमदीयः, °या, °यं, *yushmadiyah*, *yá*, *yam*, your.

तदीयः, °या, °यं, *tadīyah*, *yá*, *yam*, their.

Other derivative possessive pronouns are मासकः: * *mámákah*, mine; तावकः *távákaḥ*, thine; आस्माकः *ásmákah*, our; यौस्माकः *yaushmákah*, your. Likewise

* Pāṇ. IV. 3, 1-3; IV. I, 30; VII. 3, 44.

मामकीनः *māmakīnah*, mine ; तावकीनः *tāvakīnah*, thine ; आस्माकीनः *āsmākīnah*, our ; यौक्षाकीणः *yaushmākīṇah*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृतवान् *svayam vṛitavān*, I chose it myself, thou chosest it thyself, he chose it himself ; स्वयं वृतवती *svayam vṛitavatī*, she chose it herself ; स्वयं वृतवंतः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मानमात्मना पश्य *ātmānam ātmānā paśya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषे ज्ञात्वा *ātmano dosham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशनागम्य मृताः *ātmano deśam āgamyā mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svāḥ*, *svā*, *svām*, is a reflexive adjective, corresponding to Latin *suus*, *sua*, *suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛishṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

| SINGULAR. | | | PLURAL. | | |
|-----------------------------|------------------------|---|-------------------------|-------------------------|-------------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. एषः <i>eshāḥ</i> | एषा <i>eshā</i> | एतत् <i>etāt</i> | एते <i>etē</i> | एताः <i>etāḥ</i> | एतानि <i>etāni</i> |
| A. एतं <i>etām</i> | एतां <i>etām</i> | एतत् <i>etāt</i> | एतान् <i>etān</i> | एताः <i>etāḥ</i> | एतानि <i>etāni</i> |
| I. एतेन <i>etēna</i> | एतया <i>etāyā</i> | एतेन एतेना <i>etēn etēna</i> | एतैः <i>etāih</i> | एताभिः <i>etābhīḥ</i> | एतैः <i>etāih</i> |
| D. एतस्मै <i>etāsmai</i> | एतस्यै <i>etāsyai</i> | एतस्मै एतास्माइ <i>etāsmāi</i> | एतेभ्यः <i>etēbhyaḥ</i> | एताभ्यः <i>etābhyaḥ</i> | एतेभ्यः <i>etēbhyaḥ</i> |
| Ab. एतस्मात् <i>etāsmāt</i> | एतस्याः <i>etāsyāḥ</i> | एतस्मात् एतास्मात् <i>etāsmāt etāsmāt</i> | एतेभ्यः <i>etēbhyaḥ</i> | एताभ्यः <i>etābhyaḥ</i> | एतेभ्यः <i>etēbhyaḥ</i> |
| G. एतस्य <i>etāsyā</i> | एतस्याः <i>etāsyāḥ</i> | एतस्य एतास्या <i>etāsyā etāsyā</i> | एतेपां <i>etēshām</i> | एतासां <i>etāsām</i> | एतेपां <i>etēshām</i> |
| L. एतस्मिन् <i>etāsmīn</i> | एतस्यां <i>etāsyām</i> | एतस्मिन् एतास्मिन् <i>etāsmīn etāsmīn</i> | एतेषु <i>etēshū</i> | एतासु <i>etāsu</i> | एतेषु <i>etēshū</i> |

| DUAL. | | |
|------------------------------------|--------------------------|--------------------------|
| MASC. | FEM. | NEUT. |
| N. A. एतौ <i>etāu</i> | एते <i>etē</i> | एते <i>etē</i> |
| I. D. Ab. एताभ्यां <i>etābhyaṁ</i> | एताभ्यां <i>etābhyaṁ</i> | एताभ्यां <i>etābhyaṁ</i> |
| G. L. एतयोः <i>etāyoḥ</i> | एतयोः <i>etāyoḥ</i> | एतयोः <i>etāyoḥ</i> |

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. I, 171.)

| SINGULAR. | | | PLURAL. | | |
|--------------------------|---------------------|----------------------|---------------------|----------------------|---------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. अयं <i>ayām</i> | इयं <i>iyām</i> | इदं <i>idām</i> | इमे <i>imē</i> | इमाः <i>imāḥ</i> | इमानि <i>imāni</i> |
| A. इमं <i>imām</i> | इमां <i>imām</i> | इदं <i>idām</i> | इमान् <i>imān</i> | इमाः <i>imāḥ</i> | इमानि <i>imāni</i> |
| I. अनेन <i>anēna</i> | अनया <i>anāyā</i> | अनेन <i>anēna</i> | एभिः <i>ebhīḥ</i> | जाभिः <i>ābhīḥ</i> | एभिः <i>ebhīḥ</i> |
| D. अस्मै <i>asmāi</i> | अस्यै <i>asyāi</i> | अस्मै <i>asmāi</i> | एभ्यः <i>ebhyāḥ</i> | जाभ्यः <i>ābhyaḥ</i> | एभ्यः <i>ebhyāḥ</i> |
| Ab. अस्मात् <i>asmāt</i> | अस्याः <i>asyāḥ</i> | अस्मात् <i>asmāt</i> | एभ्यः <i>ebhyāḥ</i> | जाभ्यः <i>ābhyaḥ</i> | एभ्यः <i>ebhyāḥ</i> |
| G. अस्य <i>asyā</i> | अस्याः <i>asyāḥ</i> | अस्य <i>asyā</i> | एषां <i>eshām</i> | जासां <i>āsām</i> | एषां <i>eshām</i> |
| L. अस्मिन् <i>asmīn</i> | अस्यां <i>asyām</i> | अस्मिन् <i>asmīn</i> | एषु <i>eshū</i> | जासु <i>āsū</i> | एषु <i>eshū</i> |

| DUAL. | | |
|------------------------------|----------------------|----------------------|
| MASC. | FEM. | NEUT. |
| N.A.V. इमौ <i>imau</i> | इमे <i>ime</i> | इमे <i>ime</i> |
| I.D.Ab. आभ्यां <i>ābhýám</i> | आभ्यां <i>ābhýám</i> | आभ्यां <i>ābhýám</i> |
| G.L. अनयोः <i>anáyoh</i> | अनयोः <i>anáyoh</i> | अनयोः <i>anáyoh</i> |

§ 270. एतद् *etád* and इदं *idám*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

| SINGULAR. | | | PLURAL. | | |
|----------------------|-------------------|-------------------|----------------------|------------------|--------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| A. एनं <i>enam</i> | एनां <i>enám</i> | एनत् <i>enat</i> | A. एनान् <i>enán</i> | एनाः <i>enáh</i> | एनानि <i>enáni</i> |
| I. एनेन <i>enena</i> | एनया <i>enayá</i> | एनेन <i>enena</i> | | | |

| DUAL. | | |
|--------------------------|---------------------|---------------------|
| MASC. | FEM. | NEUT. |
| A. एनौ <i>enau</i> | एने <i>ene</i> | एने <i>ene</i> |
| G.L. एनयोः <i>enayoh</i> | एनयोः <i>enayoh</i> | एनयोः <i>enayoh</i> |

Ex. अनेन व्याकरणमधीतं एनं छंदोऽध्यापय *anena vyákaraṇam adhitam, enam chhando 'dhyāpayā*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्तं *anayoh pavitram kulam, enayoh prabhútam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

| SINGULAR. | | |
|-------------------------------|-----------------------------------|---------------------------|
| MASC. | FEM. | NEUT. |
| N. असौ <i>asau</i> | असौ <i>asau</i> | अदः <i>adáh</i> |
| A. अमूं <i>amúm</i> | अमूं <i>amúm</i> | अदः <i>adáh</i> |
| I. अमुना <i>amúná</i> | अमुया <i>amuyá</i> (Rv. i. 29, 5) | अमुना <i>amúná</i> |
| D. अमुपै <i>amúshmai</i> | अमुष्यै <i>amúshyai</i> | अमुपै <i>amúshmai</i> |
| Ab. अमुप्मात् <i>amúshmát</i> | अमुष्पात् <i>amúshyáh</i> | अमुप्मात् <i>amúshmát</i> |
| G. अमुष्पा <i>amúshya</i> | अमुष्पाः <i>amúshyáh</i> | अमुष्पा <i>amúshya</i> |
| L. अमुप्मिन् <i>amúshmin</i> | अमुष्पां <i>amúshyám</i> | अमुप्मिन् <i>amúshmin</i> |

| PLURAL. | | |
|-------------------------------|-------------------------|-------------------------|
| MASC. | FEM. | NEUT. |
| N. अमूः <i>amáh</i> | अमूः <i>amáh</i> | अमूनि <i>amúni</i> |
| A. अमून् <i>amún</i> | अमून् <i>amún</i> | अमूनि <i>amúni</i> |
| I. अमीभिः <i>amíbhíh</i> | अमूभिः <i>amúbhíh</i> | अमीभिः <i>amíbhíh</i> |
| D.Ab. अमीभ्यः <i>amíbhyaḥ</i> | अमूभ्यः <i>amúbhyaḥ</i> | अमीभ्यः <i>amíbhyaḥ</i> |
| G. अमीषां <i>amíshám</i> | अमूषां <i>amúshám</i> | अमीषां <i>amíshám</i> |
| L. अमीषु <i>amíshu</i> | अमूषु <i>amúshu</i> | अमीषु <i>amíshu</i> |

| DUAL. | | |
|-------------------------|--------------------------|----------------------|
| MASC. | FEM. | NEUT. |
| N.A.V. अमूं <i>amúm</i> | अमूभ्यां <i>amúbhýám</i> | अमीयोः <i>amíyoh</i> |

Relative Pronoun.

§ 272. Base (in composition) यद् yád, who or which.

| SINGULAR. | | | PLURAL. | | |
|--------------------|---------------|----------------|----------------|----------------|----------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. यः yáḥ | या yád | यत् yát | ये yé | याः yáḥ | यानि yáni |
| A. यं yám | यां yáṁ | यत् yát | यान् yán | याः yáḥ | यानि yáni |
| I. येन yéna | यया yáyā | येन yéna | यैः yaīḥ | याभिः yábhīḥ | यैः yaīḥ |
| D. यस्मै yásmai | यस्यै yásyai | यस्मै yásmai | येभ्यः yébhyaḥ | याभ्यः yábhyaḥ | येभ्यः yébhyaḥ |
| Ab. यस्मात् yásmát | यस्याः yásyáḥ | यस्मात् yásmát | येभ्यः yébhyaḥ | याभ्यः yábhyaḥ | येभ्यः yébhyaḥ |
| G. यस्य yásya | यस्याः yásyáḥ | यस्य yásya | येषां yéshám | यासां yásám | येषां yéshám |
| L. यस्मिन् yásmin | यस्यां yásyám | यस्मिन् yásmin | येषु yéshu | यासु yásu | येषु yéshu |

DUAL.

| MASC. | FEM. | NEUT. |
|---------------------------|-----------------|-----------------|
| N. A. V. यौ yau | ये yé | ये yé |
| I. D. Ab. याभ्यां yábhyaṁ | याभ्यां yábhyaṁ | याभ्यां yábhyaṁ |
| G. L. ययोः yáyoḥ | ययोः yáyoḥ | ययोः yáyoḥ |

Interrogative Pronouns.

§ 273. Base (in composition) किं kím, Who or which?

| SINGULAR. | | | PLURAL. | | |
|--------------------|---------------|----------------|----------------|----------------|----------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. कः káḥ | का kád | किं kím | के ké | काः káḥ | कानि káni |
| A. कं kám | कां kám | किं kím | कान् kán | काः káḥ | कानि káni |
| I. केन kéna | कया káyā | केन kéna | कैः kaīḥ | काभिः kábhīḥ | कैः kaīḥ |
| D. कस्मै kásmai | कस्यै kásyai | कस्मै kásmai | केभ्यः kébhyaḥ | काभ्यः kábhyaḥ | केभ्यः kébhyaḥ |
| Ab. कस्मात् kásmát | कस्याः kásyáḥ | कस्मात् kásmát | केभ्यः kébhyaḥ | काभ्यः kábhyaḥ | केभ्यः kébhyaḥ |
| G. कस्य kásya | कस्याः kásyáḥ | कस्य kásya | केषां késhám | कासां kásám | केषां késhám |
| L. कस्मिन् kásmin | कस्यां kásyám | कस्मिन् kásmin | केषु késhu | कासु kásu | केषु késhu |

DUAL.

| MASC. | FEM. | NEUT. |
|--------------------------|-----------------|-----------------|
| N.A. कौ kau | के ké | के ké |
| I.D. Ab. काभ्यां kábhyaṁ | काभ्यां kábhyaṁ | काभ्यां kábhyaṁ |
| G. L. कयोः káyoḥ | कयोः káyoḥ | कयोः káyoḥ |

§ 274. Pronouns admit the interposition of अक् ak before their last vowel or syllable, to denote contempt or dubious relation (Pâṇ. v. 3, 71). त्वयका tvayakā, By thee! instead of त्वया tvayā. मुवकयोः yuvakayoh, Of you two! अस्मकाभिः asmakábhīḥ, With us! अयकं ayakam. असकौ asakau, &c. (See Siddh.-Kaum. vol. I. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *driś*, दृश् *driśa*, or दृष्टि *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश् *tādriśa*, तादृष्टि *tādriksha*, such like.

एतादृश् *etādriś*, एतादृश् *etādriśa*, एतादृष्टि *etādriksha*, this like.

यादृश् *yādriś*, यादृश् *yādriśa*, यादृष्टि *yādriksha*, what like.

ईदृश् *īdriś*, ईदृश् *īdriśa*, ईदृष्टि *īdriksha*, this like.

कीदृश् *kīdriś*, कीदृश् *kīdriśa*, कीदृष्टि *kīdriksha*, What like?

These are declined in three genders, forming the feminine in ई *i*. नादृक् *tādrik*, m. n.; नादृशी *tādriśi*, f.; or नादृशः, °शी, °शं, *tādriśah*, *i*, am. Similarly formed are मादृश् *mādriśa*, त्वादृश् *tvādriśa*, like me, like thee, &c.

§ 276. By adding चत् *vat* and यत् *yat* to certain pronominal bases, implying quantity, have been formed : .

| | | |
|---------------------------------|---|--|
| तावत् <i>tāvat</i> , so much, | } | declined like nouns in चत् <i>vat</i> (§ 187). |
| एतावत् <i>etāvat</i> , so much, | | |
| यावत् <i>yāvat</i> , as much, | | |
| इयत् <i>iyat</i> , so much, | } | इयान् <i>iyān</i> , इयती <i>iyatī</i> , इयत् <i>iyat</i> . |
| कियत् <i>kīyat</i> , How much ? | | |

Note—On the declension of कति *kati*, How many? तति *tati*, so many, and यति *yati*, as many, see § 231.

§ 277. By adding चित् *chit*, चन् *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किंचित् *kiṁchit*, some one; also कच्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किंचन *kiṁchana*, some one.

कोऽपि *ko'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadā*, When? कदाचित् *kadāchit*, कदाचन *kadāchana*, once; क्वा *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yah kah*, whosoever; यस्य कस्य *yasya kasya*, whosesoever. Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कश्चि *yah kaścha*, or यः कश्चन *yah kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यात् *yo yah, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्वे *sarva*, all ; 2. विश्वे *viśva*, all ; 3. उभे *ubha*, two ; 4. उभये *ubhaya*, both ; 5. अन्ये *anya*, other ; 6. अन्यतरे *anyatara*, either ; 7. इतरे *itara*, other ; 8. त्वा *tva*, other (some add त्वत् *tvat*, other) ; 9. words formed by the suffixes डारा *tara* and डामा *tama*, such as 9. कतरे *katara*, Which of two? 10. कतमा *katama*, Which of many? 10. समा *sama*, all ; 11. सिमा *sima*, whole ; 12. नेमा *nema*, half ; 13. एका *eka*, one ; 14. पूर्वे *pūrva*, east or prior ; 15. परा *para*, subsequent ; 16. अवरा *avara*, west or posterior ; 17. दक्षिणा *dakṣiṇa*, south or right ; 18. उत्तरा *uttara*, north or subsequent ; 19. अपरा *apara*, other or inferior ; 20. अधरा *adhara*, west or inferior ; 21. स्वा *sva*, own ; 22. अंतरा *antara*, outer, (except अंतरा पूः *antarā pūḥ*, suburb,) or lower (scil. garment).

If समा *sama* means equal or even, it is not a pronominal adjective; nor दक्षिणा *dakṣiṇa*, if it means clever; nor स्वा *sva*, if it means kinsman or wealth; nor अंतरा *antara*, if it means interval, &c.; nor any of the seven from पूर्वे *pūrva* to अधरा *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवाः *uttarāḥ kuravāḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (*Kāś. I. I. 35*); ग्रामयोरत्ते वसति ग्रामयोर अन्तरे वसति *grāmāyor antare vasati*, he lives between the two villages.

MASCULINE.

SINGULAR.

- N. सर्वे: *sárvah**
A. सर्वे *sárvam*
I. सर्वेण *sárvēṇa*
D. सर्वस्मै *sárvasmai*
Ab. सर्वस्मात् *sárvasmāt*
G. सर्वस्य *sárvasya*
L. सर्वस्मिन् *sárvasmīn*
V. सर्वे *sárvā*

DUAL.

- सर्वैः *sárvau*
सर्वौ *sárvau*
सर्वाभ्यां *sárvābhýám*
सर्वाभ्यां *sárvābhýám*
सर्वाभ्यां *sárvābhýám*
सर्वयोः *sárvayoh*
सर्वयोः *sárvayoh*
सर्वौ *sárvau*

PLURAL.

- सर्वे *sárve*
सर्वान् *sárván*
सर्वैः *sárvaiḥ*
सर्वेभ्यः *sárvebhýah*
सर्वेभ्यः *sárvebhýah*
सर्वेषां *sárveshám*
सर्वेषु *sárveshu*
सर्वे *sárve*

FEMININE.

- SINGULAR.
N. सर्वा *sárvā*
A. सर्वी *sárvām*

- DUAL.
सर्वे *sárve*
सर्वे *sárve*

- PLURAL.
सर्वाः *sárvāḥ*
सर्वाः *sárvāḥ*

* Accent, Pāṇ. vi. 1, 191.

| | | |
|--------------------------|-----------------------|----------------------|
| I. सर्वेया sárvayā | सर्वाभ्यां sárvábhyám | सर्वाभिः sárvábhiḥ |
| D. सर्वेस्तै sárvasyai | सर्वाभ्यां sárvábhyám | सर्वाभ्यः sárvábhyah |
| Ab. सर्वेस्याः sárvasyāḥ | सर्वाभ्यां sárvábhyám | सर्वाभ्यः sárvábhyah |
| G. सर्वेस्याः sárvasyāḥ | सर्वेयोः sárvayoh | सर्वेसां sárvásám |
| L. सर्वेस्यां sárvasyám | सर्वेयोः sárvayoh | सर्वेयुं sárvásu |

NEUTER.

SINGULAR.

N.A.V. सर्वे sárvm

DUAL.

सर्वे sárve

PLURAL.

सर्वाणि sárvāṇi

The rest like the masculine.

§ 279. अन्य anya, अन्यतर anyatara, इतर itara, कतर katara, कतम katama, take त् t in the Nom. Acc. Voc. Sing. of the neuter:

Nom. Sing. अन्यः anyah, masc.; अन्या anyā, fem.; अन्यत् anyat, neut.

§ 280. उभ ubha is used in the Dual only:

Masc. N. A. V. उभौ ubhau, I. D. Ab. उभाभ्यां ubhábhyám, G. L. उभयोः ubhayoh; उभे ubhe, N. A. V. fem. and neut.

§ 281. उभयः ubhayah, °यी -yī, °यं -yam, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

N. उभयः ubhayah

A. उभयं ubhayam

I. उभयेन ubhayena

D. उभयस्तै ubhayasmai, &c.

PLURAL.

उभये ubhaye

उभयान् ubhayān

उभयैः ubhayaiḥ

उभयेभ्यः ubhayebhyah, &c.

§ 282. The nine words from पूर्वे púrvva to अंतर antara (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ i or अः ah; in the Abl. Sing. स्मात् smát or अत् at; in the Loc. Sing. स्मिन् smin or इ i.

SINGULAR.

N. पूर्वः púrvah

A. पूर्वं púrvam

I. पूर्वेण púrveṇa

D. पूर्वस्तै púrvasmai

Ab. पूर्वस्मात् púrvasmát or पूर्वात् púrvāt

G. पूर्वेस्त púrvasya

L. पूर्वेस्मिन् púrvasmin or पूर्वे púrve

DUAL.

पूर्वौ púrvau

पूर्वौ púrvau

पूर्वाभ्यां púrvábhyám

पूर्वाभ्यां púrvábhyám

पूर्वाभ्यां púrvábhyám

पूर्वेयोः púrvayoh

पूर्वेयोः púrvayoh

PLURAL.

पूर्वे púrve or पूर्वैः púrvāḥ

पूर्वान् púrvān

पूर्वैः púrvaiḥ

पूर्वेभ्यः púrvebhyaḥ

पूर्वेभ्यः púrvebhyaḥ

पूर्वेभ्यः púrvebhyaḥ

पूर्वेभ्यः púrvebhyaḥ

§ 283. The following words may likewise take अः ah or इ i in the Nom. Plur. masc. (Pāṇ. I. I, 33.)

प्रथमः prathamaḥ, first, प्रथमौ prathamau, प्रथमे prathame or प्रथमाः prathamāḥ; fem. प्रथमा prathamā.

चरमः charamaḥ, last, चरमौ charamau, चरमे charame or चरमाः charamāḥ.

द्वितीयः dvitayah, two-fold, fem. द्वितीयी dvitayī, and similar words in तय taya; त्रितीयः tritayah, three-fold; त्रितीये tritaye or त्रितीयाः tritayāḥ.

द्वयः *dvayah*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya*; त्रयः *trayah*.

चत्वारिः *alpah*, few, चत्वारे *alpe* or चत्वाराः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemah*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कांतः *kántah*.

§ 284. **द्वितीयः** *dvitīyah* and other words in तीय *tīya* are declined like कांत *kánta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्वे *svā*.

MASCULINE.

SINGULAR.

N. द्वितीयः *dvitīyah*

A. द्वितीये *dvitīyam*

I. द्वितीयेन *dvitīyenā*

D. द्वितीयाय *dvitīyāya* or द्वितीयस्मै *dvitīyasmai* द्वितीयाभ्यां *dvitīyābhym* द्वितीयेभ्यः *dvitīyebhyah*

Ab. द्वितीयात् *dvitīyat* or द्वितीयस्मात् *dvitīyasmāt* द्वितीयाभ्यां *dvitīyābhym* द्वितीयेभ्यः *dvitīyebhyah*

G. द्वितीयस्य *dvitīyasya* द्वितीयोः *dvitīyayoḥ* द्वितीयानां *dvitīyānām*

L. द्वितीये *dvitīye* or द्वितीयस्मिन् *dvitīyasmīn* द्वितीययोः *dvitīyayoḥ* द्वितीयेषु *dvitīyeshu*

DUAL.

द्वितीयौ *dvitīyau*

द्वितीयौ *dvitīyau*

द्वितीयाभ्यां *dvitīyābhym* द्वितीयैः *dvitīyaiḥ*

द्वितीयाः *dvitīyāḥ*

द्वितीयान् *dvitīyān*

द्वितीयैः *dvitīyaiḥ*

PLURAL.

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. I, 29). The same at the end of compounds such as मासपूर्वः *másapūrvah*, a month earlier ; Dat. मासपूर्वाय *másapūrvāya* (Pāṇ. I. I, 30). Likewise in Dvandvas; पूर्वापराणं *púrvāparāṇam*, of former and later persons (Pāṇ. I. I, 31), though in the Nom. Plur. these Dvandvas may take इः; पूर्वापे *púrvāpare* or पूर्वापरः *púrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्वे *uttara-púrvā*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. I, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time.

Dat. चिराय *chirāya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *tah*, with an ablative meaning, becoming generally local.

2. त्र *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning ; also raised to दानीं *dānīm*.

4. तात् *tāt*, with a locative meaning.

5. या *thā*, with a meaning of modality; likewise यं *tham* and यथा *tha*.
6. सात् *sāt*, expressive of effect.
7. आ ा and आहि *āhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः: *tah*, with an ablative meaning.

ततः: *tatah*, thence. यतः: *yatah*, whence. इतः: *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः: *atah*, hence. कुतः: *kutah*, Whence? अमुतः: *amutah*, thence. मत्तः: *mattah*, from me. अस्मत्तः: *asmattah*, from us. भवत्तः: *bhavattah*, from your Honour. पूर्वतः: *púrvatah*, before (in a general local or temporal sense). सर्वतः: *svartah*, always. अग्रतः: *agratah*, before, like अग्रे *agre*. अभितः: *abhitah*, around, near. उभयतः: *ubhayatah*, on both sides. परितः: *paritah*, all round. ग्रामतः: *grámatah*, from the village. अज्ञानतः: *ajñánatah*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrā*, with, and सत्रं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानीं *tadáním*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*, another time. सर्वदा *svardā*, always, at all times. एकदा *ekadā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idáním*, now.

4. तात् *tát*, local.

प्राक्तात् *práktát*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastát*, before. अधरस्तात् *adharastát*, below. परस्तात् *parastát*, afterwards. अप्तस्तात् *adhistát*, below. उपरिष्टात् *uparishṭát*, above.

5. या *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *svarthā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vṛithā*, vainly(?). Or यं *tham*, in कथं *katham*, How? इत्यं *itham*, thus. Or यथा *tha*, in यथा *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rájasát*, (राजोऽधीनं *rájño 'dhínam*, dependent on the king.) भस्मसात् *bhasmasát*, reduced to ashes. अग्निसात् *agnisát*, reduced to fire.

7. आ ा and आहि *āhi*, local.

दक्षिणाहि *dakshīndhi*, in the South, or दक्षिणा *dakshīnā*. उत्तराहि *uttardhi*, in the North, or उत्तरा *uttarā*. अंतरा *antarā* (or °रं -*ram*, or °रे -*re*, or °रेण -*rena*), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastát*, before.) पश्चा *paśchā*, behind, (or पश्चात् *paśchát*.)

Adverbs such as मुधा *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतहि *etarhi*, at this time, (Wilson.) कहि *karhi*, At what time? यहि *yarhi*, wherefore.
तहि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *prátar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i.e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another.)
Ex. ददाति *daddáti*, he gives.

2. The *Ātmane-pada*, i.e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i.e. a verb the action of which refers to the agent.)
Ex. आदत्ते *ādatte*, he takes.

Note—The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e.g. भूमि भंषति *bhúmim manthati*, he shakes the earth; मांसं खादति *máinsam khádati*, he eats meat; ग्राममतति *gránam atati*, he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e.g. एधते *edhate*, he grows; स्पंदते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupātha as *h-it* or *anudātta-it* (Pāṇ. I. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadīn, whether used as transitive or neuter (Colebr. p.297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e.g. व्यतिहसंति *vyatihasanti*, they laugh at each other (Pāṇ. I. 3, 15, vārt. I, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like त्रायते *tráyate*, he protects, are Ātmanepadīn (i.e. used in the Ātmanepada), though they govern an accusative; e.g. त्रायत्वा मां *tráyasya mám*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *nī*, to lead, is used as Parasmaipada in such expressions as गंड विनयति *garḍam vinayati**, he carries off a swelling; but as Ātmanepada, in क्रोधं विनयते *kroḍham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Ātm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृथत् *avrīdhat*, Par., or अवर्धिष्ट् *avardhishṭa*, Ātm. he grew. (Pāṇ. I. 3, 91.)

Others take the Parasmaipada or Ātmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pāṇ. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Ātmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. I. 3, 62). Denominatives ending in आय *āya* have both forms (Pāṇ. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Ātmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Ātmanepada, and prefixes य *yā* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Ātmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

| | PARASMAIPADA. | ĀTMANEPADĀ. |
|-------------------------|-----------------------|---------------------|
| 1. The Present (Lat) | भवानि <i>bhāvāmi</i> | भवे <i>bhāve</i> |
| 2. The Imperfect (Lan) | अभवं <i>ābhavam</i> | अभवे <i>ābhave</i> |
| 3. The Optative (Lin) | भवेयं <i>bhāveyam</i> | भवेय <i>bhāveya</i> |
| 4. The Imperative (Lot) | भवानि <i>bhāvāni</i> | भवै <i>bhāvai</i> |

II. Formed from the General or Unmodified Base.

| | PARASMAIPADA. | ĀTMANEPADĀ. |
|-----------------------------------|-------------------------------------|-------------------------------------|
| 5. The Reduplicated Perfect (Lit) | बभूव <i>babbūva</i> | बभूवे <i>babbūvē</i> |
| 6. The Periphrastic Perfect (Lit) | चोरयां बभूव <i>chorayām babbūva</i> | चोरयां चक्रे <i>chorayām chakre</i> |
| 7. The First Aorist (Lun) | अबोधिष्टं <i>ābodhishṭam</i> | अभविष्टि <i>ābhavishi</i> |
| 8. The Second Aorist (Lun) | अभूवं <i>ābhūvam</i> | असिचे <i>āsiche</i> |
| 9. The Future (Lit) | भविष्यामि <i>bhavishyāmi</i> | भविष्ये <i>bhavishyé</i> |

* Cf. Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

| | | |
|--|------------------------------|----------------------------|
| 10. The Conditional (Lriñ) | अभविष्यत् <i>ábhavishyam</i> | अभविष्ये <i>ábhavishye</i> |
| 11. The Periphrastic Future (Lut) | भवितास्मि <i>bhavitásmi</i> | भविताहे <i>bhavitáhe</i> |
| 12. The Benedictive (Âśir liñ) | भूयासं <i>bhúyásam</i> | भविषीय <i>bhavishiyá</i> |
| 13. The Subjunctive (Let) occurs in the Veda only. | | |

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- a. Command ; e.g. त्वं ग्रामं गच्छः *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
- b. Wish ; e.g. भवानिहासीत *bhaván ihásita*, Let your honour sit here!
- c. Inquiring ; e.g. वेदमधीयोय उत तर्कमधीयोय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?
- d. Supposition (*sambhávana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapárago bráhmaṇatvāt*, he probably is a student of the Veda, because he is a Brâhman.
- e. Condition ; e.g. दंडश्चेत् भवेष्योके विनश्येयुरिमाः प्रजाः *danḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आमुयात् *yah paṭhet sa āmuyāt*, he who studies, will obtain. यद्यद्रोचेत् विप्रेभ्यस्तन्नद्यात्मसरः *yad yad rocheta viprebhyaḥ tat tad dadyād amatsarah*, whatever pleases the Brâhmans let one give that to them not niggardly.
- f. It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्यान् न अहम् *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यज्ञादृशाः कृष्णं निदरक्षाश्चर्यं *yat tádrisāḥ krishṇam ninderann áścharyam*, that such persons should revile Kṛishṇa, is wonderful.
- 4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्मुक्तां *ichchhāmi bhaván bhuktám*, I wish your honour may eat.
- 5. The Reduplicated Perfect denotes something absolutely past.
- 6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
- 7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
- 9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्विष्यति धार्यं वप्त्यामः *devaś ched varshishyati dháryam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yávaj-jívam annam dásyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future ; e. g. कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139) ; e. g. सुवृश्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvrishṭiś ched abhavishyat taddā subhikṣam abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future ; e. g. अयोध्यां श्वः प्रयातासि *ayodhyām śvah prayatāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general ; e. g. श्रीमानभूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long !
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrāś*, भ्राश् *bhlāś*, भ्रम् *bhrām*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुट् *trut*, लष् *lash* belong to the Bhû and Div classes ; ध्राश्यते *bhrāśyate* or ध्राश्यते *bhrāśyate*, &c. (Pāṇ. III. 1, 70). Again, स्कुश् *sku*, स्तंभ् *stambh*, स्तुभ् *stumbh*, स्कंभ् *skambh*, स्कुंभ् *skumbh* belong to the Su and Krî classes ; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses* ; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-máḥ*, we search; अचिनुम आचि-नु-मा *áchi-nu-ma*, we searched. But the Past Participle चिताह्, searched, or the Reduplicated Perfect चिच्युः *chichy-úh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in अ a.
- II. Bases which in the modified tenses end in any letter but अ a.

This second division is subdivided into,

- II a. Bases which insert नु nu, उ u, or नी nī, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भावादि bhvādi, because the first verb in their lists is भू bhū, to be).
 - a. अ a is added to the last letter of the root.
 - b. The vowel of the root takes Guṇa, where possible (i. e. long or short i, u, ri, if final ; short i, u, ri, li, if followed by one consonant).

Ex. बुध budh, to know; बोधति bódh-a-ti, he knows. भू bhū, to be; भवति bháv-a-ti, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भावयति bhávayati, he causes to be ; desideratives, बुभुषति búbhúshati, he wishes to be, from भू bhū ; intensives in the Ātmanepada, चेभिद्यते bebhidyáte, he cuts much ; and denominatives, नमस्यति namasyáti, he worships, लोहितायति lohitáyáti, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि tuddādi, because the first root in their lists is तुद् tud, to strike).

a. अ a is added to the last letter of the root.

b. Before this अ a, final इ i and ई ī are changed to इय iy.

| | |
|-------------|--------------------|
| उ u and ऊ ū | to उव् uv. |
| ऋ ri | to रिय् riy. |
| ॠ ū | to इर् ir (§ 110). |

Ex. तुद् tud, to strike; तुदति tud-á-ti. ऋ ri, to go; रियति riy-á-ti. नू nū, to praise; नुवति nuv-á-ti. मू mṛi, to die; म्रियते mriy-á-te. कृ kṛi, to scatter; किरति kir-á-ti.

Note—The accent in verbs of the Tud class rests on the intermediate अ a ; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि divādi, because the first root in their lists is दिव् div, to play).

a. य ya is added to the last letter of the root.

Ex. नह् nah, to bind; नसति náh-ya-ti. बुध budh, to awake; बुधते búdh-ya-te.

Note—The accent in verbs of the Div class rests on the radical vowel ; though there are traces to show that some verbs of this class had the accent originally on य ya.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चुर् *chur*, to steal).

a. अय् *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *däl-áya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, औ *ri*, ल् *li*, these vowels take Guṇa, while औ *ri* becomes ईर् *ir*.

Ex. स्थिष् *ślīsh*, to embrace; स्थेषयति *ślesh-áya-ti*. चुर् *chur*, to steal; चोरयति *chor-áya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-áya-te*. कृत् *kṛit*, to praise; कीर्तयति *kīrt-áya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, औ *ri*, and ल् *li*, take Vṛiddhi.

Ex. ज्ञायति *jñāyati*, to grow old; ज्ञाययति *jñāy-áya-ti*. मी *mī*, to walk; माययति *māy-áya-ti*. पूर्णति *dhār-áya-ti*. पूर्णप्रिति *pār-áya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय् *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय् *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Kṛī, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versa*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svāddi*, because the first root in their lists is सु *su*).

सु *su* is added to the last letter of the root, before strong terminations, नो *no* before weak terminations.

Ex. सु *su*, to squeeze out; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.
सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanāddi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations, ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch; तनुमः *tan-u-máh*, 1st pers. plur. Pres.
तनोमि *tan-o-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Krī class (the ninth with native grammarians, and called by them क्र्यादि *kryāddi*, because the first root in their lists is क्री *kṛi*).

नी *nī* is added to the last letter of the root, before strong terminations, ना *nā* before weak terminations,
न् *n* before strong terminations beginning with vowels.

Ex. क्री *kṛi*, to buy; क्रीणामः *kṛi-ṇi-máh*, 1st pers. plur. Pres.
क्रीणामि *kṛi-ṇi-mi*, 1st pers. sing. Pres.
क्रीणंति *kṛi-ṇ-ánti*, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adāddi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107–145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where possible (§ 296, i. b.).

Ex. लिह् *lih*, to lick: लिहः *lih-máh*, we lick; लेहि *lēh-mi*, I lick; लेखि *lēk-shi*, thou lickest (§ 127); लीढ़ *lidhá*, you lick (§ 128); अलेद् *álet*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is हु *hu*, जुहोति *juhōti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. vi. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádháti*; दधति *dádhati* (Pāṇ. vi. 1, 189–190). Whether this rule extends to the Optative Ātmanepada is doubtful. We find in the Rig-veda both *dádhita* and *dadhítā*. Prof. Benfey, who at first accentuated *dadhítā*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Āgama sīyūṭ is, no doubt, *avidyamānavat svaravidhau* (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *ta* is to be treated as *ajādi*, beginning with a vowel, or whether the termination is *ta* with Āgama *i*. I adopt the former view, and see it confirmed by the Pratyudāharaṇa given in vi. 1, 189. For if *yát* of *dad-yát* is no longer *ajādi*, then *ta* in *dád-ita* must be *ajādi* on the same ground. The reduplicated verbs *bhí*, *hrí*, *bhṛi*, *hu*, *mad*, *jan*, *dhan*, *daridrā*, *jágri* have the Udātta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhárti*, but बिभ्रति *bibhrati* (Pāṇ. vi. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhādi*, because the first root in their lists is रु॒ रुध् *rudh*, रुणद्धि *ruṇáddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न *n* is inserted, which in the strong base before weak terminations is raised to ना *na*.

Ex. युञ् *yuj*, to join: युञ्मः *yu-ñ-j-máh*, we join; युनमि *yu-ná-j-mi*, I join.

The accent falls on ना *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class, with native grammarians, Bhvâdi, I class.

Tud class, — — — Tudâdi, VI class.

Div class, — — — Divâdi, IV class.

Chur class, — — — Churâdi, X class.

Second Division.

Su class, with native grammarians, Svâdi, V class.

Tan class, — — — Tanâdi, VIII class.

Krî class, — — — Kryâdi, IX class.

Ad class, — — — Adâdi, II class.

Hu class, — — — Juhotyâdi, III class.

Rudh class, — — — Rudhâdi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ a as their initial augment. This अ a has the accent. Thus from बुध् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोध्यं *abodham*.

Roots beginning with vowels always take व्रिद्धि, the irregular result of the combination of the augment with the initial vowels. (Pân. vi. 1, 90.)

अ a with अ a, or आ ā, = आ ā.

अ a with इ i, ई ī, ए e, or ऐ ai, = ऐ ai.

अ a with उ u, ऊ ū, ओ o, or औ au, = औ au.

अ a with चू ri, or चूरी rī, = चार् ár.

From अर्च् arch, अर्चति archati, he praises, आर्चत् árchat, he praised.

From ईश् iksh, ईशते ikshate, he sees, ऐक्षता aíkshata, he saw.

From उन् und, उनति unatti, he wets, औनत् aúnat, he wetted.

From चूरी rī, चूर्चति richchhati, he goes, आर्चत् árchchhat, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा mā (Pân. vi. 4, 74). मा भवान् कार्षत् mā bhaván kárshít, Let not your Honour do this! or मा स्म करोत् mā sma karot, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू*bhū* is exceptional in forming बभू*babhdh*. (Pāṇ. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = विभिद् *bibhid*.

धू*dhū*, to shake, = दुधू*dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज. (Pāṇ. VII. 4, 62.)

कुट् *kut*, to sever, = चुकुट् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुश् *kruś*, to shout, = चुक्रुश् *chukruś*.

चिक्षि॒प् *kship*, to throw, = चिच्छि॒प् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्धे॑ *spardh*, to strive, = पस्पर्धे॑ *paspardh*.

स्था॑ *sthā*, to stand, = तस्था॑ *tasthā*.

च्युत् *śhyut*, to drop, = चुच्युत् *chuśhyut*.

But स्मृ॒ *smṛi*, to pine, = सस्मृ॒ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री॑ *kri*, to buy, = चिक्री॑ *chikri*.

सूद् *sūd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए॑ *e* or ऐ॑ *ai*, it becomes इ॑ *i*; if it is ओ॑ *o* or औ॑ *au*, it becomes उ॑ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *dhauk*, to approach, = दुढौक् *duḍhauk*.

§ 310. Roots with final ए॑ *e*, ऐ॑ *ai*, ओ॑ *o*, are treated like roots ending in आ॑ *ā*, taking अ॑ *a* in the reduplicative syllable.

धे॑ *dhe*, to feed, = दधौ॑ *dadhau*.

गै॑ *gai*, to sing, = जगौ॑ *jagau*.

शो॑ *śo*, to sharpen, = शशौ॑ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. vi. 1, 17.

| ROOT. | FIRST PERS. SING. REDUPL. PERF. | WEAK FORM*. | WEAKEST FORM†. |
|---|------------------------------------|----------------------------|----------------|
| यज् <i>yaj</i> = इयाज् <i>iyyája</i> , to sacrifice, (for याज् <i>yayája</i> .) | इन् <i>ij</i> . | (इन् <i>ij</i> .) | |
| वच् <i>vach</i> = उवाच् <i>uvácha</i> , to speak. | उच् <i>úch</i> . | (उच् <i>uch</i> .) | |
| वद् <i>vad</i> = उवाद् <i>uváda</i> , to say. | उद् <i>úd</i> . | (उद् <i>ud</i> .) | |
| वप् <i>vap</i> = उवाप् <i>uvápa</i> , to sow. | उप् <i>úp</i> . | (उप् <i>up</i> .) | |
| वश् <i>vaś</i> = उवाश् <i>uváśa</i> , to wish. | उश् <i>úś</i> . | (उश् <i>us</i> .) | |
| वस् <i>vas</i> = उवास् <i>uvásā</i> , to dwell. | उस् <i>ús</i> . | (उस् <i>us</i> .) | |
| वह् <i>vah</i> = उवाह् <i>uváha</i> , to carry. | उह् <i>úh</i> . | (उह् <i>uh</i> .) | |
| वय् <i>vay</i> ‡ = उवाय् <i>uváya</i> , to weave. | उय् <i>úy</i> or उव् <i>úv</i> . | (उय् <i>u</i> .) | |
| व्यच् <i>vyach</i> = विव्याच् <i>vivyácha</i> , to surround. | विविच् <i>vivich</i> . | (विच् <i>vich</i> .) | |
| व्यध् <i>vyadh</i> = विव्याध् <i>vivyádha</i> , to strike. | विविध् <i>vividh</i> . | (विध् <i>vidh</i> .) | |
| व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pāṇ. vii. 4, 68). | विव्यथ् <i>vivyath</i> . | (व्यथ् <i>vyath</i> .) | |
| स्वप् <i>svap</i> = सुष्वाप् <i>sushvápa</i> , to sleep. | सुपुप् <i>sushup</i> . | (सुप् <i>sup</i> .) | |
| श्वि॒ <i>svi</i> = शुशाव् <i>śuśáva</i> , to swell¶. | शुगू॒ <i>śuśú</i> . | (शू॒ <i>śū</i> .) | |
| व्ये॒ <i>vye</i> = विव्याय् <i>vivyáya</i> , to cover. | विवी॒ <i>viví</i> . | (वी॒ <i>ví</i> .) | |
| ज्या॒ <i>jyā</i> = जिज्यौ॒ <i>jijyáu</i> , to grow old. | जिजी॒ <i>jijí</i> . | (जी॒ <i>ji</i> .) | |
| ह्वे॒ <i>hve</i> = जुहाव् <i>juháva</i> , to call (Pāṇ. vi. 1, 33). | जुहू॒ <i>juhú</i> . | (हू॒ <i>hú</i> .) | |
| प्याय् <i>pyáy</i> = पिष्ये॒ <i>pipyé</i> , to grow fat (Pāṇ. vi. 1, 29). | पिपी॒ <i>pipí</i> . | (पी॒ <i>pi</i> .) | |
| ग्रह् <i>grah</i> = जग्राह् <i>jagráha</i> , to take. | जगृह॒ <i>jagrih</i> . | (गृह॒ <i>grih</i> .) | |
| व्रश् <i>vrasch</i> = वव्रश् <i>vavráscha</i> , to cut (Pāṇ. vi. 1, 17). | वव्रश् <i>vavrišch</i> . | (वृश् <i>vrišch</i> .) | |
| प्रछ् <i>prachh</i> = पप्रछ् <i>papráchchha</i> , to ask. | पप्रच्छ् <i>paprachchh</i> . | (पृच्छ् <i>prichchh</i> .) | |
| भञ्ज् <i>bhrajj</i> = बधञ्ज् <i>babhrájja</i> , to fry. | बधञ्ज् <i>babhrajj</i> . | (भृञ्ज् <i>bhrijj</i> .) | |

In the last three verbs the weak form in the reduplicated perfect is protected against Samprasāraṇa by the final double consonant. (Pāṇ. i. 2, 5.)

Roots beginning with व् *va*, but ending in double consonants, do not change व् *va* to उ *u*. Ex. ववृते॑ *vavrité*; ववृथे॑ *vavridhē*.

§ 312. Roots beginning with short ञ् *a*, and ending in a single consonant, contract ञ् *a* + ञ् *a* into आ॒ *ād*.

आ॒ *ād*, to eat, = आ॒ *ād*.

* The weak forms appear in all persons of the reduplicated perfect where neither Vṛiddhi nor Guṇa is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे॒ *ve*, in the reduplicated perfect (Pāṇ. ii. 4, 41). If that substitution does not take place, then वे॒ *ve* forms ववै॒ *vavau*, ववृ॒ *vavuh* (Pāṇ. vi. 1, 40).

|| Pāṇ. vi. 1, 38, 39.

¶ Or शिश्वाय् *śisváya* (Pāṇ. vi. 1, 30).

§ 313. Roots beginning with short अ a, and ending with more than one consonant, prefix आन् *ān*. (Pāṇ. VII. 4, 71.)

अर्च arch = आनर्च *ānárch*. (Also अग् *aś* (Su), आनशे *ānaśe*.) Pāṇ. VII. 4, 72.

§ 314. The root अ॒रि forms the base of the reduplicated perfect as आ॒र् *ār*. Other roots beginning with अ॒रि prefix आन् *ān*. (Pāṇ. VII. 4, 71.).

अ॒रि॒रिय्, to obtain, = आन॒रि॒रिय् *ān-riy*. अ॒रु॒रिध्, to thrive, = आन॒रु॒रिध् *ān-ridh*.

These roots are treated in fact as if they were अर्च arch, अर्ध ardha, &c.

§ 315. Roots beginning with ई i or उ u (not prosodically long), contract ई + ई i + i and उ + उ u + u into ई i and उ u; but if the radical ई i or उ u take Guṇa or Vṛiddhi, य y and व v are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

ईष् ish = ईष्टु॒: *ish-ātuh*, they two have gone.

= ईष्टे॒ *iy-ésh-a* (Guṇa), I have gone.

उख् ukh = ऊख्तु॒: *ukh-ātuh*, they two have withered.

= उचोख् *uv-ókh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical अ॒रि॒, अ॒रि॒, whether final or medial, are represented in reduplication by अ a.
2. In the bases of the Hu class, final अ॒रि॒ and अ॒रि॒ (they do not occur as medial) are represented in reduplication by ई i.

REDUPERPLICATED PERFECT.

भृ bhri, to bear, = बभार *babbhára*.

सृ sri, to go, = ससार *sasádra*.

हृ hri, to take, = जहार *jahára*.

HU CLASS. PRESENT, &c.

भृ bhri = बिभर्ति *bibhárti*.

सृ sri = सिसर्ति *síssarti*.

हृ hri = जिहर्ति *jiharti*.

The root अ॒रि॒, to go, forms ईयत्ति॒ *iy-arti*; पृ॒प्रि॒, to fill, पिपत्ति॒ *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pāṇ. VII. 4, 75.).

निज् *nij*, to wash, नेनेक्ति॒ *nénekti*, नेनिक्ते॒ *nenikte*; विज् *vij*, to separate, वेवेक्ति॒ *vévekti*; विष् *vish*, to pervade, वेवेष्टि॒ *véveshti*.

§ 318. The two verbs मा mā, to measure, and हा hā, to go, of the Hu class take ई i in the reduplicative syllable. (Pāṇ. VII. 4, 76.).

मा mā, मिमीते॒ *mimíté*; हा hā, जिहीते॒ *jihíté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् han, to kill, जघान *jaghána*. Likewise in the desiderative जिघांसति॒ *jíghánsati*, and the intensive जंघन्यते॒ *jānghanyáte*. (Pāṇ. VII. 3, 55.).

हि hi, to send (Su), जिघाय *jígháya*. Likewise in the desiderative जिघीपति॒ *jíghishati*, and the intensive जंघीयते॒ *jéghiyáte*. (Pāṇ. VII. 3, 56.).

जि ji, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीपति *jigīshati*; but not in the intensive, which is always जेनीयते *jeṣṭyātē*. (Pāṇ. VII. 3, 57.)
चि chi, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *cheṣṭyātē* only. (Pāṇ. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ a (First Division), or तु nu, उ u, नी ni (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे áthe as the termination of the 2nd pers. dual Ātm., and learning that the आ á of आथे áthe is changed to इ i after bases in अ a (Pāṇ. VII. 2, 81), it is simpler to take इथे ithe as the termination in the First Division; but still simpler to commit to memory such forms as बोधेथे *bodhethē*, द्विष्याथे *dvishāthē*, मिमाथे *mimāthē*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhūl, Tud, Div, and Chur Classes.

PARASMAIPADA.

ĀTMANEPAḌA.

| Present. | Imperf. | Optative. | Imperat. | Present. | Imperfect. | Optative. | Imperative. |
|--------------|---------|------------|----------|------------|------------|----------------|-------------|
| 1. अभि ami | म् m | इयं iyam | अनि ani | इ i | इ i | इय iya | ए e |
| 2. सि si | : h | इः ih | —* | से se | आः thāḥ | इषाः ithāḥ | स्व sva |
| 3. ति ti | त् t | इत् it | तु tu* | ते te | ता ta | इत् ita | तां tām |
| 1. अवः avaḥ | अव ava | इव iva | अव ava | अवहे avahē | अवहि avahi | इवहि ivahi | अवहै avahai |
| 2. घः thaḥ | तं tam | इतं itam | तं tam | इथे ithe | इथां ithāṁ | इयाथां iyāthāṁ | इथां ithāṁ |
| 3. तः taḥ | तां tām | इतां itām | तां tām | इते ite | इतां itām | इयातां iyātām | इतां itām |
| 1. अमः amah̄ | अम ama | इम imā | अम ama | अमहे amahē | अमहि amahi | इमहि imahi | अमहै amahai |
| 2. घ tha | ता ta | इता ita | ता ta | ध्वे dhve | ध्वं dhvam | इध्वं idhvam | धं dhvam |
| 3. न्ति nti | न् n | इयुः iyuh̄ | नु ntu | ने nte | न्ता nta | इरन् iran | नां ntām |

* In the second and third persons तात् tāt may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kri, Ad, Hu, and Rudh Classes.

PARASMAIPADA.

ÂTMANEPAADA.

| Present. | Imperfect. | Optative. | Imperative. | Present. | Imperfect. | Optative. | Imperative. |
|---|------------|------------------------|--------------------|-----------|------------|----------------|-------------|
| 1. नि mi | अम् am | यां yám | आनि áni | ए e | इ i | ईय् iya | ऐ ai |
| 2. सि si | : h | याः yáh | हि hi ¹ | से se | थाः tháh | ईथा: itháh | स्व sva |
| 3. ति ti | त t | यात् yát | तु tu | ते te | ता ta | ईत् ita | तां tám |
| 1. वः vah | व va | याव् yáva | आव् ává | वहे vahé | वहि vahi | ईवहि ivahi | आवहै ávahai |
| 2. थः thah | तं tam | यातं yátam | तं tam | आथे áthe | आथां áthám | ईयाथां iyáthám | आथां áthám |
| 3. तः tah | तां tám | यातां yátám | तां tám | आते áte | आतां átám | ईयातां iyátám | आतां átám |
| 1. मः mah | म ma | याम् yáma | आम् áma | महे mahaे | महि mahi | ईमहि imahi | आमहै ámahai |
| 2. घ tha | त ta | यात् yáta | त ta | ध्वे dhve | ध्वं dhvam | ईध्वं idhvam | ध्वं dhvam |
| 3. अंति anti ² अन् an ³ | युः yuh | अंतु antu ² | अत् ate | अत् ata | ईन् iran | अतां atám | |

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि hi is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि dhi (Pâñ. vi. 4, 101. See No. 162). The verb हु hu, though ending in a vowel, takes धि dhi instead of हि hi, for the sake of euphony. (Pâñ. vi. 4, 101.)

Kri verbs ending in consonants form the 2nd pers. sing. imp. in आन् ána. (See No. 155. Pâñ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ u is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त् abhyasta, i. e. reduplicated bases, take अति ati and अत् atu.

Note 3—in the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् vid, to know, take उः uh, before which, verbs ending in a vowel, require Guṇa. उः uh is used optionally after verbs in आ á, and after द्विष् dvish, to hate. (Pâñ. III. 4, 109-112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmane pada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmane pada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâtha.

PARASMAIPADA.

Present.

| Root. | VERBAL BASE. | First Division. | | | | | | Second Division. | | | | | | Present. | | | | | |
|------------------------|--|------------------------------|------------------------------|--------------------------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|----------------------------------|----------------------------------|----------------------------------|--------------------------------------|----------------------------------|----------------------------------|---------------------------------------|----------------------------------|------------------------------|--|
| | | स्त्रिामि <i>amī</i> | स्त्रिासि <i>si</i> | तिं <i>ti</i> | ज्ववः <i>avah</i> | षः <i>thaḥ</i> | तः <i>taḥ</i> | अनः <i>amaḥ</i> | षः <i>tha</i> | तिं <i>ti</i> | सुनैरि <i>sunōmi</i> | सुनोपि <i>sunōshi</i> | सुनैरि ¹ <i>sunotī</i> | सुनुषः <i>sunutāḥ</i> | सुनुराः <i>sunutāḥ</i> | सुनुषः ² <i>sunumāḥ</i> | सुनुषः <i>sunumāḥ</i> | सुन्वन्ति <i>sunvánti</i> | |
| भू- <i>bhāv-</i> | भूव <i>bhava</i> | भूवसि <i>bhāvāsi</i> | भूवति <i>bhāvati</i> | भूवावः <i>bhāvāvah</i> | भूवतः <i>bhāvataḥ</i> | भूवासः <i>bhāvāmāḥ</i> | भूवासः <i>bhāvāmāḥ</i> | भूवासः <i>bhāvāmāḥ</i> | भूवासः <i>bhāvāmāḥ</i> | भूवति <i>bhāvanti</i> | भूवति <i>bhāvanti</i> | भूवति <i>bhāvanti</i> | भूवति <i>bhāvanti</i> | भूवति <i>bhāvanti</i> | भूवति <i>bhāvanti</i> | भूवति <i>bhāvanti</i> | भूवति <i>bhāvanti</i> | | |
| तुद् <i>tud-</i> | तुद <i>tuda</i> | तुदामि <i>tudāmi</i> | तुदासि <i>tudāsi</i> | तुदाति <i>tudātī</i> | तुदावः <i>tudāvah</i> | तुदातः <i>tudātāḥ</i> | तुदासः <i>tudāmāḥ</i> | तुदासः <i>tudāmāḥ</i> | तुदासः <i>tudāmāḥ</i> | तुदंति <i>tudānti</i> | तुदंति <i>tudānti</i> | तुदंति <i>tudānti</i> | तुदंति <i>tudānti</i> | तुदंति <i>tudānti</i> | तुदंति <i>tudānti</i> | तुदंति <i>tudānti</i> | तुदंति <i>tudānti</i> | | |
| दीव <i>div-</i> | दीव <i>divya</i> | दीवामि <i>divyāmi</i> | दीवासि <i>divyāsi</i> | दीवाति <i>divyatī</i> | दीवावः <i>divyāvah</i> | दीवातः <i>divyātāḥ</i> | दीवासः <i>divyāmāḥ</i> | दीवासः <i>divyāmāḥ</i> | दीवासः <i>divyāmāḥ</i> | दीवांति <i>divyānti</i> | दीवांति <i>divyānti</i> | दीवांति <i>divyānti</i> | दीवांति <i>divyānti</i> | दीवांति <i>divyānti</i> | दीवांति <i>divyānti</i> | दीवांति <i>divyānti</i> | दीवांति <i>divyānti</i> | | |
| चोर <i>chor-</i> | चोर <i>choraya</i> | चोरायामि <i>choráyāmi</i> | चोरायासि <i>choráyasi</i> | चोरायाति <i>choráyati</i> | चोरायावः <i>choráyavah</i> | चोरायातः <i>choráyatāḥ</i> | चोरायासः <i>choráyamāḥ</i> | चोरायासः <i>choráyamāḥ</i> | चोरायासः <i>choráyamāḥ</i> | चोरायाति <i>choráyatāḥ</i> | चोरायाति <i>choráyatāḥ</i> | चोरायाति <i>choráyatāḥ</i> | चोरायाति <i>choráyatāḥ</i> | चोरायाति <i>choráyatāḥ</i> | चोरायाति <i>choráyatāḥ</i> | चोरायाति <i>choráyatāḥ</i> | चोरायाति <i>choráyatāḥ</i> | | |
| | | स्त्रिामि <i>amī</i> | स्त्रिासि <i>si</i> | तिं <i>ti</i> | ज्ववः <i>avah</i> | षः <i>thaḥ</i> | तः <i>taḥ</i> | अनः <i>amaḥ</i> | षः <i>tha</i> | तिं <i>ti</i> | सुनैरि <i>sunōmi</i> | सुनोपि <i>sunōshi</i> | सुनैरि ¹ <i>sunotī</i> | सुनुषः <i>sunutāḥ</i> | सुनुराः <i>sunutāḥ</i> | सुनुषः ² <i>sunumāḥ</i> | सुनुषः <i>sunumāḥ</i> | सुन्वन्ति <i>sunvánti</i> | |
| सु- <i>su-</i> | सुनु <i>sunu</i> | सुनैरि <i>sunōmi</i> | सुनोपि <i>sunōshi</i> | सुनैरि ¹ <i>sunotī</i> | सुनुषः <i>sunutāḥ</i> | सुनुराः <i>sunutāḥ</i> | सुनुराः <i>sunutāḥ</i> | सुनुराः <i>sunutāḥ</i> | सुनुराः <i>sunutāḥ</i> | सुन्वन्ति <i>sunvánti</i> | सुन्वन्ति <i>sunvánti</i> | सुन्वन्ति <i>sunvánti</i> | सुन्वन्ति <i>sunvánti</i> | सुन्वन्ति <i>sunvánti</i> | सुन्वन्ति <i>sunvánti</i> | सुन्वन्ति <i>sunvánti</i> | सुन्वन्ति <i>sunvánti</i> | | |
| तन् <i>tan-</i> | तनु तनो <i>tanu tano</i> | तनोमि <i>tanōmi</i> | तनोपि <i>tanōshi</i> | तनोति <i>tanotī</i> | तनुवः <i>tanuvah</i> | तनुतः <i>tanutāḥ</i> | तनुमाः <i>tanumāḥ</i> | तनुमाः <i>tanumāḥ</i> | तनुमाः <i>tanumāḥ</i> | तन्वन्ति <i>tanvánti</i> | तन्वन्ति <i>tanvánti</i> | तन्वन्ति <i>tanvánti</i> | तन्वन्ति <i>tanvánti</i> | तन्वन्ति <i>tanvánti</i> | तन्वन्ति <i>tanvánti</i> | तन्वन्ति <i>tanvánti</i> | तन्वन्ति <i>tanvánti</i> | | |
| क्री- <i>kri-</i> | क्रीणो क्रीणा क्रीण <i>kriṇō kriṇā kriṇ</i> | क्रीणामि <i>kriṇāmi</i> | क्रीणापि <i>kriṇāsi</i> | क्रीणाति <i>kriṇātī</i> | क्रीणिषः <i>kriṇivah</i> | क्रीणितः <i>kriṇitāḥ</i> | क्रीणितः <i>kriṇitāḥ</i> | क्रीणितः <i>kriṇitāḥ</i> | क्रीणितः <i>kriṇitāḥ</i> | क्रीणिति <i>kriṇitāḥ</i> | क्रीणिति <i>kriṇitāḥ</i> | क्रीणिति <i>kriṇitāḥ</i> | क्रीणिति <i>kriṇitāḥ</i> | क्रीणिति <i>kriṇitāḥ</i> | क्रीणिति <i>kriṇitāḥ</i> | क्रीणिति <i>kriṇitāḥ</i> | क्रीणिति <i>kriṇitāḥ</i> | | |
| आद- <i>ad-</i> | आदि <i>adī</i> | आदिमि <i>adīmi</i> | आदिसि <i>adīsi</i> | आदिति <i>adītī</i> | आदिवः <i>adīvah</i> | आदितः <i>adītāḥ</i> | आदितः <i>adītāḥ</i> | आदितः <i>adītāḥ</i> | आदितः <i>adītāḥ</i> | आदान्ति <i>adānti</i> | आदान्ति <i>adānti</i> | आदान्ति <i>adānti</i> | आदान्ति <i>adānti</i> | आदान्ति <i>adānti</i> | आदान्ति <i>adānti</i> | आदान्ति <i>adānti</i> | आदान्ति <i>adānti</i> | | |
| जुहु- <i>juh-</i> | जुहु जुहो <i>juhu juho</i> | जुहोमि <i>juhōmi</i> | जुहोपि <i>juhōshi</i> | जुहोति <i>juhotī</i> | जुहोषः <i>juhotāḥ</i> | जुहुतः <i>juhutāḥ</i> | जुहुतः <i>juhutāḥ</i> | जुहुतः <i>juhutāḥ</i> | जुहुतः <i>juhutāḥ</i> | जुहुत्वन्ति <i>juhutvánti</i> | जुहुत्वन्ति <i>juhutvánti</i> | जुहुत्वन्ति <i>juhutvánti</i> | जुहुत्वन्ति <i>juhutvánti</i> | जुहुत्वन्ति <i>juhutvánti</i> | जुहुत्वन्ति <i>juhutvánti</i> | जुहुत्वन्ति <i>juhutvánti</i> | जुहुत्वन्ति <i>juhutvánti</i> | | |
| रुद्ध- <i>rudh-</i> | रुद्ध रुद्धा <i>rudh ruddhā</i> | रुद्धामि <i>rudhāmi</i> | रुद्धासि <i>rudhāsi</i> | रुद्धाति <i>rudhātī</i> | रुद्धावः <i>rudhāvah</i> | रुद्धातः <i>rudhātāḥ</i> | रुद्धातः <i>rudhātāḥ</i> | रुद्धातः <i>rudhātāḥ</i> | रुद्धातः <i>rudhātāḥ</i> | रुद्धान्ति <i>rudhānti</i> | रुद्धान्ति <i>rudhānti</i> | रुद्धान्ति <i>rudhānti</i> | रुद्धान्ति <i>rudhānti</i> | रुद्धान्ति <i>rudhānti</i> | रुद्धान्ति <i>rudhānti</i> | रुद्धान्ति <i>rudhānti</i> | रुद्धान्ति <i>rudhānti</i> | | |

1 Or सुन्वन्तः
sunvántaḥ. See No. 139.2 Or चुहुः
chuhāḥ.3 Or तन्वः
tanvāḥ.4 Or तन्वः
tanvāḥ.

5 See § 321, note 2.

RASMAIPADA.
Optative.

| PARASMAIPADA. | | | | | | | | | |
|--------------------------|-----------------------------|--|--|---|---|--|--|--|--|
| Optative. | | | | | | | | | |
| Root. | VERBAL BASE. | First Division. | | | | | Second Division. | | |
| भव <i>bhāv-</i> | भवेयं <i>bhāveyam</i> | इः इः भवेः <i>bhāvet</i> | इत् इत् भवेत् <i>bhāvetam</i> | इत् इवा भवेत् <i>bhāveva</i> | इतां इताम् भवेतां <i>bhāvēta</i> | इतम् इमा भवेत् <i>bhāvēma</i> | इत इता भवेत् <i>bhāvēta</i> | इयुः इयुः भवेयुः <i>bhāveyuḥ</i> | भवेयुः भवेयुः <i>bhāveyuḥ</i> |
| तुद <i>tud-</i> | तुदेयं <i>tudéyam</i> | गुहेयं गुहे: <i>tudēt</i> | तुदेयं तुदेव <i>tudēta</i> | तुदेयं तुदेत् <i>tudētam</i> | तुदेयं तुदेतां <i>tudēta</i> | तुदेयं तुदेता <i>tudēta</i> | तुदेयुः तुदेयुः <i>tudēyuḥ</i> | तुदेयुः तुदेयुः <i>tudēyuḥ</i> | तुदेयुः तुदेयुः <i>tudēyuḥ</i> |
| दीय <i>dīv-</i> | दीयेयं <i>dīveyam</i> | दीयेयं दीयेः <i>dīvyet</i> | दीयेयं दीयेव <i>dīveya</i> | दीयेयं दीयेत् <i>dīyētam</i> | दीयेयं दीयेतां <i>dīyēta</i> | दीयेयं दीयेता <i>dīyēta</i> | दीयेयुः दीयेयुः <i>dīyeyuḥ</i> | दीयेयुः दीयेयुः <i>dīyeyuḥ</i> | दीयेयुः दीयेयुः <i>dīyeyuḥ</i> |
| चोर्य <i>chor-</i> | चोरेयं <i>chorāyem</i> | चोरेयं चोरेये: <i>chorāyēt</i> | चोरेयं चोरेये: <i>chorāyeva</i> | चोरेयं चोरेयेत् <i>chorāyētam</i> | चोरेयं चोरेयेतम् <i>chorāyētam</i> | चोरेयं चोरेयेतम् <i>chorāyēta</i> | चोरेयेत चोरेयेता <i>chorāyēta</i> | चोरेयेत चोरेयेता <i>chorāyēta</i> | चोरेयेत चोरेयेता <i>chorāyēta</i> |
| चोराय <i>choraya-</i> | यां याम् <i>yām</i> | याः याः <i>yāḥ</i> | यात् यात् <i>yāt</i> | याव् यावा <i>yāvā</i> | यात् यातम् <i>yātām</i> | यातां याताम् यातां याताम् <i>yātām</i> | याता यामा याता यामा <i>yātāma</i> | युः युः युः युः <i>yūḥ</i> | युः युः युः युः <i>yūḥ</i> |
| सुनु <i>sunu-</i> | सुनुयां <i>sunuyām</i> | सुनुयाः सुनुयात् <i>sunuyāt</i> | सुनुयाच सुनुयावा <i>sunuyāvā</i> | सुनुयातं सुनुयातम् <i>sunuyātām</i> | सुनुयातं सुनुयातम् <i>sunuyātām</i> | सुनुयात सुनुयाता <i>sunuyāta</i> | सुनुयात सुनुयाता <i>sunuyāta</i> | सुनुयुः सुनुयुः <i>sunuyuḥ</i> | सुनुयुः सुनुयुः <i>sunuyuḥ</i> |
| तनु <i>tan-</i> | तनुयां <i>tanuyām</i> | तनुयाः तनुयात् <i>tanuyāt</i> | तनुयाच तनुयावा <i>tanuyāvā</i> | तनुयातं तनुयातम् <i>tanuyātām</i> | तनुयातं तनुयातम् <i>tanuyātām</i> | तनुयात तनुयाता <i>tanuyāta</i> | तनुयात तनुयाता <i>tanuyāta</i> | तनुयुः तनुयुः <i>tanuyuḥ</i> | तनुयुः तनुयुः <i>tanuyuḥ</i> |
| क्रीणी <i>kri-</i> | क्रीणायां <i>kriṇyām</i> | क्रीणायाः क्रीणीयाः <i>kriṇyāt</i> | क्रीणायाच क्रीणीयावा <i>kriṇyāvā</i> | क्रीणायातं क्रीणीयातम् <i>kriṇyātām</i> | क्रीणायातं क्रीणीयातम् <i>kriṇyātām</i> | क्रीणीयात क्रीणीयाता <i>kriṇyātā</i> | क्रीणीयात क्रीणीयाता <i>kriṇyātā</i> | क्रीणीयुः क्रीणीयुः <i>kriṇyeyuḥ</i> | क्रीणीयुः क्रीणीयुः <i>kriṇyeyuḥ</i> |
| अद्यां <i>adyām-</i> | अद्यां <i>adyām</i> | अद्याः अद्यात् <i>adyāt</i> | अद्याच अद्यावा <i>adyāvā</i> | अद्यातं अद्यातम् <i>adyātām</i> | अद्यातं अद्यातम् <i>adyātām</i> | अद्यात अद्याता <i>adyāta</i> | अद्यात अद्याता <i>adyāta</i> | अद्युः अद्युः <i>adyuḥ</i> | अद्युः अद्युः <i>adyuḥ</i> |
| जुहु <i>juhu-</i> | जुहुयां <i>juhuyām</i> | जुहुयाः जुहुयात् <i>juhuyāt</i> | जुहुयाच जुहुयावा <i>juhuyāvā</i> | जुहुयातं जुहुयातम् <i>juhuyātām</i> | जुहुयातं जुहुयातम् <i>juhuyātām</i> | जुहुयात जुहुयाता <i>juhuyāta</i> | जुहुयात जुहुयाता <i>juhuyāta</i> | जुहुयुः जुहुयुः <i>juhuyuḥ</i> | जुहुयुः जुहुयुः <i>juhuyuḥ</i> |
| रुद्ध <i>rudi-</i> | रुद्धां <i>rūḍyām</i> | रुद्धाः रुद्धात् <i>rūḍyat</i> | रुद्धाच रुद्धावा <i>rūḍyāvā</i> | रुद्धातं रुद्धातम् <i>rūḍyātām</i> | रुद्धातं रुद्धातम् <i>rūḍyātām</i> | रुद्धात रुद्धाता <i>rūḍyāta</i> | रुद्धात रुद्धाता <i>rūḍyāta</i> | रुद्ध्युः रुद्ध्युः <i>rūḍhyuḥ</i> | रुद्ध्युः रुद्ध्युः <i>rūḍhyuḥ</i> |

PARASMAIPADA.
Imperative.

| Root. | VERBAL BASE. | PARASMAIPADA. | | | | | | | | | | | | | | | | | | | | | |
|-----------------|-----------------|---------------------|----------------------|--------------|----------------|---------------|----------------|----------------|--------------|----------------|-----------------|--------------|--------------|----------------|---------------|----------------|----------------|--------------|----------------|-----------------|--------------|--------------|-----------|
| | | आनि <i>āni</i> — | | | तु <i>tu</i> | | | चत <i>ava</i> | | | तं <i>tam</i> | | | चम <i>ama</i> | | | त <i>ta</i> | | | तु <i>ntu</i> | | | |
| भू- | <i>bhāva</i> | भवानि | भव | भवत् | भवाव | भवत् | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | भवत्ता | | |
| भू- | <i>tud</i> | तुदानि | तु | तुद् | तुदावा | तुद् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | तुदत् | |
| दीय- | <i>dīvya</i> | दीयानि | दीय | दीयत् | दीयावा | दीयत् | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | दीयत्ता | |
| चोर- | <i>choraya</i> | चोराणि | चोर | चोरयत् | चोरावा | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | चोरयत् | |
| | | चोरायानि चोराया | चोरायत् | चोरायवा | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | चोरायत् | |
| | | चानि <i>āni</i> | हि <i>hi</i> | तु <i>tu</i> | चाच <i>āva</i> | तं <i>tam</i> | तां <i>tām</i> | चाम <i>āma</i> | ता <i>ta</i> | तुं <i>ntu</i> | चानि <i>āni</i> | हि <i>hi</i> | तु <i>tu</i> | चाच <i>āva</i> | तं <i>tam</i> | तां <i>tām</i> | चाम <i>āma</i> | ता <i>ta</i> | तुं <i>ntu</i> | चानि <i>āni</i> | हि <i>hi</i> | तु <i>tu</i> | |
| First Division. | | सुनु सुनो | सुनु ¹ | सुनेत् | सुनचाव | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं | सुनुतं |
| सु- | <i>suno</i> | तनु तनो | तनु | तनोत् | तनचाव | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं | तनुतं |
| तन्- | <i>tan</i> | तानु तानो | तानु | तानोत् | तानुवा | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं | तानुतं |
| क्री- | <i>kriñdānī</i> | क्रीणीक्रीणा क्रीणा | क्रीणिः ² | क्रीणात् | क्रीणावा | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं | क्रीणितं |
| क्री- | <i>krīñdānī</i> | क्रीणीक्रीणा क्रीणा | क्रीणिः ³ | क्रीड़ात् | क्रीड़ावा | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् | क्रीड़ात् |
| अद- | <i>ad</i> | अद्द अद् | अद्धारी ⁴ | अद्धा | अद्धावा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा | अद्धा |
| अद- | <i>ad ad</i> | जुहु जुहो | जुहुषिः ⁴ | जुहोत् | जुहवा | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं | जुहुतं |
| हु- | <i>hu</i> | हुणु जुहो | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा | हुणावा |
| रुण- | <i>rundh</i> | रुणाधानी रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी | रुणधानी |

1 From शाप धू, आसुप आसु, आसुन आसु, not आसीन आसु; but 3rd pers. sing. आसनात् आसु, § 321, note 1. 2 From लग्न लग्न, लग्नान आसु, § 321, note 1.

ÂTMANE PADA. Present.

Or सन्धि॑ सन्धि॒

२ ओर सम्बन्ध सुन्माहे:

3 Or तन्नहे tanphe.

4 Or तम्हे tanmáhe.

ATMANEPADA.

Imperfect.

| ĀTMANEPA DA. | | | | | | | |
|-----------------------------|---------------------------------|-------------------------------|----------------------------|--|-----------------------------------|--|---------------------------------|
| Imperfect. | | | | | | | |
| Root. | VERBAL BASE. | First Division. | | | | | |
| भव <i>bhāv</i> | भवते <i>bhavate</i> | भवता: <i>abhavata</i> | भवत् <i>abhavat</i> | भवति <i>abhavati</i> | भवत्यात् <i>abhavetām</i> | भवति <i>abhavati</i> | न ना <i>na nta</i> |
| तु <i>tud</i> | तुदते <i>átudat</i> | तुदा: <i>átudā</i> | तुदं <i>átud</i> | तुदति <i>átudati</i> | तुदेता <i>átudetām</i> | तुदति <i>átudātah</i> | तुदंत <i>átudanta</i> |
| दीर्घ <i>dīvya</i> | दीर्घते <i>ádīryate</i> | दीर्घा: <i>ádīrya</i> | दीर्घत <i>ádīryat</i> | दीर्घति <i>ádīryayati</i> | दीर्घेता <i>ádīryetām</i> | दीर्घति <i>ádīryātah</i> | दीर्घंत <i>ádīryanta</i> |
| चोरय <i>choray</i> | चोरयते <i>áchorayate</i> | चोरया: <i>áchorayā</i> | चोरयत <i>áchorayat</i> | चोरयति <i>áchorayati</i> | चोरयेता <i>áchorayetām</i> | चोरयति <i>áchorayātah</i> | चोरयंत <i>áchorayanta</i> |
| Second Division. | | | | | | | |
| सु <i>sun</i> | सुनुन्ति <i>ásunvati</i> | सुनुन्ता: <i>ásunvata</i> | सुनु <i>ásunv</i> | सुनुविहि ¹ <i>ásunvohi</i> | सुनुन्तां <i>ásunvátām</i> | सुनुमहि ² <i>ásunumahi</i> | सुनुन्त <i>ásunvata</i> |
| तन् <i>tan</i> | तनुन्ति <i>átanvati</i> | तनुन्ता: <i>átanvata</i> | तनु <i>átanv</i> | तनुविहि ³ <i>átanvohi</i> | तनुन्तां <i>átanvátām</i> | तनुमहि ⁴ <i>átanumahi</i> | तनुन्त <i>átanvata</i> |
| क्रीणी <i>kriṇi</i> | क्रीणीते <i>ákrīṇyate</i> | क्रीणी: <i>ákrīṇa</i> | क्रीणी <i>ákrīṇi</i> | क्रीणीति <i>ákrīṇyati</i> | क्रीणीतां <i>ákrīṇyátām</i> | क्रीणीति <i>ákrīṇyātah</i> | क्रीणत <i>ákrīṇata</i> |
| चद् <i>ad</i> | चादि <i>ádā</i> | चाचा: <i>ádī</i> | चाद <i>ádī</i> | चादिः <i>ádīvahī</i> | चादां <i>ádātām</i> | चादिः <i>ádmahi</i> | चाद <i>áddata</i> |
| जुहु <i>juhu</i> | जुहुन्ति <i>ájuhvati</i> | जुहुन्ता: <i>ájuhvata</i> | जुहु <i>ájuhv</i> | जुहुविहि <i>ájuhvohi</i> | जुहुन्तां <i>ájuhvátām</i> | जुहुमहि <i>ájuhumahi</i> | जुहुन्त <i>ájuhvata</i> |
| संदृष्टि <i>śandṛṣṭi</i> | संदृष्टते <i>áśandṛṣṭate</i> | संदृष्टा: <i>áśandṛṣṭa</i> | संदृष्ट <i>áśandṛṣṭ</i> | संदृष्टिः <i>áśandṛṣṭi</i> | संधार्थां <i>áśandṛṣṭām</i> | संधार्थ <i>áśandṛṣṭah</i> | संधार्थ <i>áśandṛṣṭat</i> |
| रुद्धि <i>rundhi</i> | रुद्धिते <i>árunddhate</i> | रुद्धा: <i>árunddhā</i> | रुद्ध <i>árunddh</i> | रुद्धिः <i>árunddhī</i> | रुद्धार्थां <i>árunddhátām</i> | रुद्धार्थ <i>árunddhātah</i> | रुद्धार्थ <i>árunddhātah</i> |

१ ओर असन्तु ओस्माहि.

२ ओर असल्लहि ऑस्माहि

Orígenes áttomanahis.

ĀTMANE PADĀ.

Optative.

| Root. | VERBAL BASE. | First Division. | इय iya | इथा: ihāḥ | इत ita | इचहि ivahi | इपाण्यां iyātūm | इयातां iyātām | इमहि imali | इद्धं idhvam | इत् iran |
|------------------------|----------------------------|-------------------------------|-----------------------------|--------------------------------|----------------------------------|----------------------------------|----------------------------------|--------------------------------|--------------------------------|-------------------------------|----------|
| भव <i>bhā</i> | भवेष <i>bhāveṣa</i> | भवेत् <i>bhāvethāḥ</i> | भवेत् <i>bhāveta</i> | भवेचहि <i>bhāveyahāḥ</i> | भवेयाणं <i>bhāveyātām</i> | भवेमाहि <i>bhāvemāhi</i> | भवेष्वं <i>bhāveṣvām</i> | भवेत् <i>bhāvemāhi</i> | भवेत् <i>bhāveran</i> | भवेत् <i>bhāveran</i> | |
| हुद् <i>tud</i> | हुदेष <i>tudéṣa</i> | हुदेत् <i>tudētaḥ</i> | हुदेत् <i>tudēta</i> | हुदेचहि <i>tudēvahī</i> | हुदेयाणं <i>tudēyātām</i> | हुदेमाहि <i>tudēmāhi</i> | हुदेष्वं <i>tudēṣvām</i> | हुदेत् <i>tudēmāhi</i> | हुदेत् <i>tudērān</i> | हुदेत् <i>tudērān</i> | |
| दीर्घ <i>dīv</i> | दीर्घेष <i>dīvyeṣa</i> | दीर्घेत् <i>dīvyeṭāḥ</i> | दीर्घेत् <i>dīvyeṭa</i> | दीर्घेचहि <i>dīvyeṭahī</i> | दीर्घेयाणं <i>dīvyeṭātām</i> | दीर्घेमाहि <i>dīvyeṭemāhi</i> | दीर्घेष्वं <i>dīvyeṭemāhi</i> | दीर्घेत् <i>dīvyeṭemāhi</i> | दीर्घेत् <i>dīvyeṭemāhi</i> | दीर्घेत् <i>dīvyeṭerān</i> | |
| चोरय <i>chor</i> | चोरयेष <i>chorāyeṣa</i> | चोरयेत् <i>chorāyethāḥ</i> | चोरयेत् <i>chorāyeta</i> | चोरयेचहि <i>chorāyeyahī</i> | चोरयेयाणं <i>chorāyeyātām</i> | चोरयेमाहि <i>chorāyemāhi</i> | चोरयेष्वं <i>chorāyemāhi</i> | चोरयेत् <i>chorāyemāhi</i> | चोरयेत् <i>chorāyemāhi</i> | चोरयेत् <i>chorāyemāhi</i> | |
| Second Division. | | | | | | | | | | | |
| सुन् <i>sun</i> | सुन्वीय <i>sunvīyā</i> | सुन्वीत <i>sunvīthāḥ</i> | सुन्वीत <i>sunvītā</i> | सुन्वीचहि <i>sunvīvahī</i> | सुन्वीयाणं <i>sunvīyātām</i> | सुन्वीमाहि <i>sunvīmāhi</i> | सुन्वीष्वं <i>sunvīṣvām</i> | सुन्वीत <i>sunvītām</i> | सुन्वीत <i>sunvītān</i> | सुन्वीत <i>sunvītān</i> | |
| तन् <i>tan</i> | तन्वीय <i>tanvīyā</i> | तन्वीत <i>tanvīthāḥ</i> | तन्वीत <i>tanvītā</i> | तन्वीचहि <i>tanvīvahī</i> | तन्वीयाणं <i>tanvīyātām</i> | तन्वीमाहि <i>tanvīmāhi</i> | तन्वीष्वं <i>tanvīṣvām</i> | तन्वीत <i>tanvītām</i> | तन्वीत <i>tanvītān</i> | तन्वीत <i>tanvītān</i> | |
| क्रीषी <i>kri</i> | क्रीषीय <i>kriṇīyā</i> | क्रीषीत <i>kriṇīthāḥ</i> | क्रीषीत <i>kriṇītā</i> | क्रीषीचहि <i>kriṇīvahī</i> | क्रीषीयाणं <i>kriṇīyātām</i> | क्रीषीमाहि <i>kriṇīmāhi</i> | क्रीषीष्वं <i>kriṇīṣvām</i> | क्रीषीत <i>kriṇītām</i> | क्रीषीत <i>kriṇītān</i> | क्रीषीत <i>kriṇītān</i> | |
| जद् <i>ad</i> | जदीय <i>adīyā</i> | जदीत <i>adīthāḥ</i> | जदीत <i>adītā</i> | जदीचहि <i>adīvahī</i> | जदीयाणं <i>adīyātām</i> | जदीमाहि <i>adīmāhi</i> | जदीष्वं <i>adīṣvām</i> | जदीत <i>adītām</i> | जदीत <i>adītān</i> | जदीत <i>adītān</i> | |
| जुहु <i>juhu</i> | जुहीय <i>jūhvīyā</i> | जुहूते <i>jūhvītā</i> | जुहूते <i>jūhvīta</i> | जुहीचहि <i>jūhvīvahī</i> | जुहीयाणं <i>jūhvīyātām</i> | जुहीमाहि <i>jūhvīmāhi</i> | जुहीष्वं <i>jūhvīṣvām</i> | जुहूते <i>jūhvītām</i> | जुहूते <i>jūhvītān</i> | जुहूते <i>jūhvītān</i> | |
| रुद्धि <i>rundh</i> | रुधीय <i>rundhīyā</i> | रुधीत <i>rundhīthāḥ</i> | रुधीत <i>rundhītā</i> | रुधीचहि <i>rundhīvahī</i> | रुधीयाणं <i>rundhīyātām</i> | रुधीमाहि <i>rundhīmāhi</i> | रुधीष्वं <i>rundhīṣvām</i> | रुधीत <i>rundhītām</i> | रुधीत <i>rundhītān</i> | रुधीत <i>rundhītān</i> | |

ĀTMANE PADĀ.
Imperative.

| Root. | VERBAL BASE. | First Division. | | | | | | Second Division. | | | | | | | | | |
|--------------------|---|-------------------------------|------------|-------------|-------------|-------------|-------------|------------------|----------------|-------------|-------------|----------------|----------------|----------------|----------------|----------------|-----|
| | | v | e | s | sva | tā | tām | अवहै | avahai | इथां | ithām | अमहै | amahai | ऽध्वम् | dhvam | नां | nām |
| भव <i>bhāv</i> | भवत्व <i>bhāvati</i> | भवत्व <i>bhāvatasva</i> | भवत्वां | भवत्वहै | भवत्वहै | भवेत्वां | भवेत्वम् | भवत्वम् है | भवत्वम् है | भवत्वां | भवत्वम् है | भवत्वम् है | भवत्वम् है | भवत्वम् है | भवत्वम् है | भवत्वम् है | |
| तुद <i>tud</i> | तुदत्व <i>tudatva</i> | तुदत्व <i>tudatāva</i> | तुदत्वां | तुदत्वहै | तुदत्वहै | तुदेत्वां | तुदेत्वम् | तुदेत्वम् है | तुदेत्वम् है | तुदत्वां | तुदत्वम् है | तुदत्वम् है | तुदत्वम् है | तुदत्वम् है | तुदत्वम् है | तुदत्वम् है | |
| दीय <i>div</i> | दीयत्व <i>divyatāva</i> | दीयत्व <i>divyatām</i> | दीयत्वां | दीयत्वहै | दीयत्वहै | दीयेत्वां | दीयेत्वम् | दीयेत्वम् है | दीयेत्वम् है | दीयत्वां | दीयत्वम् है | दीयत्वम् है | दीयत्वम् है | दीयत्वम् है | दीयत्वम् है | दीयत्वम् है | |
| चोर <i>chor</i> | चोरत्व <i>chorayati</i> | चोरत्व <i>chorayatasva</i> | चोरत्वां | चोरत्वहै | चोरत्वहै | चोरेत्वां | चोरेत्वम् | चोरत्वम् है | चोरत्वम् है | चोरत्वां | चोरत्वम् है | चोरत्वम् है | चोरत्वम् है | चोरत्वम् है | चोरत्वम् है | चोरत्वम् है | |
| | | | | | | | | अवहै अवहै | अवहै अवहै | आत्मां | ātām | आत्मां | आत्मां आत्मां | आत्मां आत्मां | आत्मां | आत्मां आत्मां | |
| सु | सुनो <i>sunu suno</i> | सुनुवै <i>sunuvai</i> | सुनुत्वा | सुनुत्वां | सुनुत्वहै | सुनुत्वम् | सुनुत्वां | सुनुत्वम् है | सुनुत्वम् है | सुन्वत्वां | सुन्वत्वम् | सुन्वत्वम् है | |
| तन् | तनु तनो <i>tanu tano</i> | तनुवै <i>tanuvai</i> | तनुत्वा | तनुत्वां | तनुत्वहै | तनुत्वम् | तनुत्वां | तनुत्वम् है | तनुत्वम् है | तनुत्वां | तनुत्वम् | तनुत्वम् है | |
| क्री | क्रीणि क्रीणा क्रीण <i>kriṇī kriṇā kriṇī</i> | क्रीणिवै <i>kriṇīvai</i> | क्रीणित्वा | क्रीणित्वां | क्रीणित्वहै | क्रीणित्वम् | क्रीणित्वां | क्रीणित्वम् है | क्रीणित्वम् है | क्रीणित्वां | क्रीणित्वम् | क्रीणित्वम् है | |
| अद् | अद् अद् <i>ad ad</i> | अद्वै <i>adai</i> | अद्वत्वा | अद्वत्वां | अद्वत्वहै | अद्वत्वम् | अद्वत्वां | अद्वत्वम् है | अद्वत्वम् है | अद्वत्वां | अद्वत्वम् | अद्वत्वम् है | |
| जुहु | जुहु जुहो <i>juhu juho</i> | जुहुवै <i>juhuvai</i> | जुहुत्वा | जुहुत्वां | जुहुत्वहै | जुहुत्वम् | जुहुत्वां | जुहुत्वम् है | जुहुत्वम् है | जुहुत्वां | जुहुत्वम् | जुहुत्वम् है | |
| रुद्ध | रुद्ध रुद्ध <i>rudh̄ rudh̄</i> | रुद्धवै <i>rudhvai</i> | रुद्धत्वा | रुद्धत्वां | रुद्धत्वहै | रुद्धत्वम् | रुद्धत्वां | रुद्धत्वम् है | रुद्धत्वम् है | रुद्धत्वां | रुद्धत्वम् | रुद्धत्वम् है | |

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय् *āya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodically long but अ *a* or आ *ā*: such as ईऽ *īd*, to praise; ए॒ध *edh*, to grow; इ॒ंध *indh*, to light; उं॒ट *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakās*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय् *day*, to pity, &c., अय् *ay*, to go, आस् *ās*, to sit down (Pāṇ. III. 1, 37), कास् *kās*, to cough (Pāṇ. III. 1, 35); also काश् *kāś*, to shine (Sār.); optionally उष् *ush*, to burn, (ओषां *oshām*), विद् *vid*, to know, (विदां *vidām*), जाग् *jāgri*, to wake, (जागरां *jāgarām*, Pāṇ. III. 1, 38); and, after taking reduplication, भी *bhi* (विभयां *bibhayām*), ह्री *hri* (जिह्यां *jihrayām*), भृ *bhṛi* (विभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pāṇ. III. 1, 39).

The verb जर्णु *ārnū*, to cover, although polysyllabic, allows only of जर्णुनाव *ārnunāvā* as its Perfect.

चृक् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनच्छ् *ānarchchha*. It is treated, in fact, as if अच्छ् *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

| | |
|--|-----------------|
| 1. अ <i>a</i> | ए <i>e</i> |
| 2. इय् <i>itha</i> | इये <i>ishe</i> |
| 3. अ <i>a</i> | ए <i>e</i> |

| DUAL. | |
|----------------------|--|
| 1. इव <i>iva</i> | इवहे <i>ivahē</i> |
| 2. अथुः <i>athuh</i> | आथे <i>āthe</i> |
| 3. अतुः <i>atuh</i> | आते <i>āte</i> |
| PLURAL. | |
| 1. इम <i>ima</i> | इमहे <i>imahē</i> |
| 2. अ <i>a</i> | इध्ये <i>idhve</i> or इद्वे <i>idhvē</i> |
| 3. उः <i>uh</i> | इरे <i>ire</i> |

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the three persons singular Parasmaipada. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhēd-a*, बिभेदिष्य *bibhēd-itha*, बिभेद् *bibhēd-a*.

बुध् *budh*, बुबोध् *bubódh-a*, बुबोधिष्य *bubódh-itha*, बुबोध् *bubódh-a*.

But जीव् *jīv*, a long medial vowel not being liable to Guṇa, forms जिजीव् *jijīv-a*, जिजीविष्य *jijīv-itha*, जिजीव् *jijīv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नो *nī*, निनाय *nindáy-a* or निनय *nínay-a*, निनेय *nínétha* or निनयिष्य *nínay-itha*,
निनाय *nindý-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान *jaghán-a* or जघन *jaghán-a*, जघनिष्य *jaghán-itha*, जघान *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by अ *tha*, the accent falls on the root; if with इष्य *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivéja*, but विविजिष्य *vivijitha*. (Pāṇ. I. 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and

शस् *sas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pāṇ. VI. 4, 120, 121.)

पच् *pach*, पपक्थ *papáktha*, but पेचिय *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*. तन् *tan*, तेनिय *tenithá*, तेनिम *tenimá*, तेनुः *tenuh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह् *uváha*, ऊहिम् *úhimá*. वच् *vach*, उवाच् *uvácha*, ऊचुः *úchúh*.

Note.—The roots त्रि *tri*, फल् *phal*, भज् *bhaj*, तप् *trap*, श्रथ् *śrath* (Pāṇ. VI. 4, 122), and राध् *rādh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛi*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phan*, राज् *rāj*, धाज् *bhráj*, धाग् *bhlás*, स्यम् *syam*, स्वन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जग्मतुः *jaghnátuh*. खन् *khan*, चख्नतुः *chakhnátuh*. घस् *ghas*, जघ्नतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. I. 2, 5), such as मंथ *manth*, ऋंस् *srains*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual : बधज्जतुः *babhrājjátuh*; ममंथतुः *mamanthátuh*; ससंसे *sasraimsé*.

5. The verbs श्रथ् *śranth*, ग्रंथ् *granth*, दंभ् *dambh*, and स्वांज् *svañj*, however, may be weakened, and form श्रेष्ठतुः *śrethátuh*, ग्रेष्ठतुः *grethátuh*, देभतुः *debhátuh*, सस्वजे *sasvajé* (loss of nasal and e, cf. Pāṇ. I. 2, 6, vārt.). But according to some grammarians the forms शश्रथतुः *śaśranthátuh* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *a*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dā*, ददौ *dad-aú*, ददिव् *dad-ivá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लौ *mlai*, मम्लौ *maml-aú*, मम्लिव् *maml-ivá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except व्ये *vye*, ह्वे *hve*, &c.; see § 311.

§ 330. Roots ending in ई *i*, ई *i*, च्छ *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into ए *y*, ए *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar*. (§ 221.)

* शसु हिंसायामिति केचित् केचित्तु शश मुतगताविति। Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *sas* and शश् *sas*.

† च्छ *ri* forms the perf. आर् *ára*, 3rd pers. dual आरतुः *árátuh*. च्छूर् *richh* forms आनच्छूर् *ánarchchha*, 3rd pers. dual आनच्छूरतुः *ánarchchhátuh*. (Pāṇ. VII. 4, 11.)

Roots ending in उ॒ु, ऊ॒ू, change these vowels always into उ॒॒uv.

Most roots ending in च॒॒रि॒, change the vowel to अ॒र् ar (Pāṇ. vii. 4, 11). गृ॒ग्रि॒, जगरत्तु॒ः jagarátuh*.

नी॒ निन्यिव॒ niny-ivá, we two have led. श्री॒ शिश्रियिव॒ śisriy-ivá, we two have gone. कृ॒ kri, चक्रय॒ः chakr-áthuh, you two have done. स्त्री॒ stri, तस्त्रय॒ः tastar-áthuh, you two have spread. यु॒ yu, युयुवय॒ः yuyuv-áthuh, you two have joined. स्तु॒ stu, तुष्टुवय॒ः tushṭuv-áthuh, you two have praised. कृ॒ kri, चकरय॒ः chakar-áthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ॒ि.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ॒ि, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ॒ि form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ॒ि between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ॒ि than (as has been done in § 326) to represent the इ॒ि as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ॒ि has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ॒ि is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Ātm., ई॒रे ire, keeps the intermediate इ॒ि under all circumstances. In the Veda, however, this इ॒ि, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुहै॒ duduh-ré.

* In श्री॒ श्रि॒, दृ॒ द्रि॒, and पृ॒ प्रि॒ a further shortening may take place; शशरत्तु॒ः śasarátuh being shortened to शश्रत्तु॒ः śasrátuh, &c. (Pāṇ. vii. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इ॒?
2. When is it *optional* to insert or to omit the इ॒?
3. When is it *necessary* to insert the इ॒?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ॒. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ॒ may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ॒ is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ॒ authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इ॒, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ॒ must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इ॒ in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ॑.
2. All monosyllabic roots ending in इ॒, except श्री॑ śrī, to attend (21, 31)*; श्वि॑ śvi, to grow (23, 41). (Note—स्मि॑ smi, to laugh, must take इ॒ in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई॑, except दी॑ dī, to fly (22, 72; 26, 26. anudātta), and शी॑ śī, to rest (24, 22).
4. All monosyllabic roots ending in उ॑, except यु॑ yu, to mix (24, 23; not 31, 9); रु॑ ru, to sound (24, 24); नु॑ nu, to praise (24, 26; 28, 104?); षु॑ kshu, to sound (24, 27); ष्णु॑ kshnu, to sharpen (24, 28). सु॑ snu, to flow (24, 29), takes इ॒ in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु॑ stu, to praise, and सु॑ su, to pour, take इ॒ in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's Radices Linguæ Sanscritæ, 1841.

5. All monosyllabic roots ending in चूरि, except वृवृरि, to choose (31, 38).
Important exception : in the Fut. and Cond. in स्य sya, all verbs in चूरि take इि i (Pāṇ. VII. 2, 70).
स्तु sv̄i, to sound, may take इि i (Pāṇ. VII. 2, 44). भृ bh̄i, to carry, may take इि i in the Desider. (Pāṇ. VII. 2, 49). दृ dri, to regard, धृ dh̄i, to hold, and चूरि, to go, take इि i in the Desider. (Pāṇ. VII. 2, 74, 75).
In the Benedictive and First Aorist Ātmanepada verbs ending in चूरि and beginning with a conjunct consonant may take इि i (Pāṇ. VII. 2, 43).
6. All monosyllabic roots ending in ए e, ऐ ai, ओ o.
Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ औ and चूरि, must not take इि i.
7. Of roots ending in क् k, शक् śak, to be able (26, 78; 27, 15).
8. Of roots ending in च् ch, पच् pach, to cook (23, 27); वच् vach, to speak (24, 55); मुच् much, to loose (28, 136); सिच् sich, to sprinkle (28, 140); रिच् rich, to leave (29, 4); विच् vich, to separate (29, 5).
9. Of roots ending in छ् chh, प्रछ् prachh, to ask (28, 120). It must take इि i in the Desider. (Pāṇ. VII. 2, 75).
10. Of roots ending in ज् j, संज् svan̄j, to embrace (23, 7); त्यज् tyaj, to leave (23, 17); सञ्ज् sañj, to adhere (23, 18); भज् bhaj, to worship (23, 29); रंज् rañj, to colour (23, 30; 26, 58); यज् yaj, to sacrifice (23, 33); निज् nij, to clean (25, 11); विज् vij, to separate (25, 12; not 28, 9, or 29, 23); [Kāś. मृज् mrij]; युज् yuj, to meditate (26, 68), to join (29, 7); सृज् srij, to let off (26, 69; 28, 121); भज्ज् bhrajj, to bake (28, 4, except Desider.); मज्ज् majj, to dip (28, 122); रुज् ruj, to break (28, 123); भुज् bhuj, to bend (28, 124), to protect (29, 17); भंज् bhan̄j, to break (29, 16).
11. Of roots ending in द् d, हद् had, to evacuate (23, 8); स्कंद् skand, to step (23, 10); अद् ad, to eat (24, 1); पद् pad, to go (26, 60); खिद् khid, to be distressed, &c. (26, 61; 28, 142; 29, 12); चिद् vid, to be (26, 62); स्विद् svid, to sweat (26, 79); तुद् tud, to strike (28, 1); नुद् nud, to push (28, 2; 28, 132); सद् sad, to droop (28, 133); शद् sad, to perish (28, 134); चिद् vid, to find (28, 138? 29, 13; not 24, 56); भिद् bhid, to cut (29, 2); छिद् chhid, to divide (29, 3); क्षुद् kshud, to pound (29, 6).
12. Of roots ending in ध् dh, बुध् budh, to know (26, 63); युध् yudh, to fight (26, 64); रुध् rudh, with अनु anu, to love (26, 65), to keep off (29, 1); राध् rádh, to grow (26, 71; 27, 16); व्यध् vyadh, to strike (26, 72); क्रुध् krudh, to be angry (26, 80); खुध् kshudh, to be hungry (26, 81), except Part. खुधित् kshudhita and Ger. खुधित्वा kshudhitvā (Pāṇ. VII. 2, 52); शुध् śudh, to clean (26, 82); सिध् sidh, to succeed (26, 83); साध् sādh, to achieve (27, 16); बंध् bandh, to bind (31, 37).
13. Of roots ending in न् n, हन् han, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बध् badh; मन् man, to think (26, 67).
14. Of roots ending in प् p, तिप् tip, to pour (10, 1?); सृप् srip, to go (23, 14); तप् tap, to heat (23, 16; 26, 50); शप् sap, to swear (23, 31; 26, 50); वप् vap, to sow (23, 34); स्वप् svap, to sleep (24, 60); आप् āp, to reach (27, 14); छिप् kship, to throw (28, 5); लुप् lup, to cut (28, 137); लिप् lip, to anoint (28, 139); छुप् chhup, to touch (28, 125). (Note—तृप् trip and दृप् drip, which are generally included, may take इि i, according to Pāṇ. VII. 2, 45.)
15. Of roots ending in भ् bh, रभ् rabh, to desire (23, 5); लभ् labh, to take (23, 6); यभ् yabh, to coire (23, 11).

16. Of roots ending in म् m, रम् ram, to play (20, 23); नम् nam, to incline (23, 12); यम् yam, to cease (23, 15). But these three take इ॒ि in Aor. Par. (Pāṇ. VII. 2, 73). गम् gam, to go (23, 13), but it takes इ॒ि before स् s of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also क्रम् kram, to step (13, 31), in अत्म् (Pāṇ. VII. 2, 36).
17. Of roots ending in श् ś, कुश् kruś, to shout (20, 26); दृश् dṛiś, to see (23, 19); दंश् dāṁś, to bite (23, 20); लिंश् liś, to be small (26, 70; 28, 127); दिंश् diś, to show (28, 3); हृश् ruś, to hurt (28, 126); रिंश् riś, to hurt (28, 126); स्पृश् spriś, to touch (28, 128); विंश् viś, to enter (28, 130); मृश् mriś, to rub (28, 131).
18. Of roots ending in ष sh, कृष् krish, to draw (23, 21; 28, 6); त्रिष् tvish, to shine (23, 32); द्विष् dvish, to hate (24, 3); विष् vish, to pervade (25, 13), to separate (31, 54; not 17, 47); पुष् push, to nourish (26, 73; not 17, 50); शुष् śush, to dry (26, 74); तुष् tush, to please (26, 75); दुष् dash, to spoil (26, 76); श्विष् ślish, to embrace (26, 77); शिष् śish, to distinguish (29, 14); पिष् pish, to pound (29, 15).
19. Of roots ending in स् s, वस् vas, to dwell (23, 36), except Part. उपितः ushitāḥ and Ger. उपित्वा ushitād (Pāṇ. VII. 2, 52); घस् ghas, to eat (17, 65, as substitute for अद् ad).
20. Of roots ending in ह् h, रुह् ruh, to grow (20, 29); दह् dah, to burn (23, 22); मिह् mih, to sprinkle (23, 23); वह् vah, to carry (23, 35); दुह् duh, to milk (24, 4; not 17, 87); दिह् dih, to smear (24, 5); लिह् lih, to lick (24, 6); नह् nah, to bind (26, 57).

§ 333. Other roots there are, which must not take इ॒ि in certain only of the general tenses.

- A. In the future (formed by ना tā), the future and conditional (formed by स्य sya), the desiderative, and the participle in न ta (Pāṇ. VII. 2, 15; 44), the verb क्लृप् klip must not take इ॒ि, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)
 क्लृप् klip, to shape, Fut. कल्पता kalptā, Fut. कल्पस्यति kalpsyati, Cond. अकल्पस्यत् akalpsyat; Desid. चिक्लिप्सति chiklipsati; Part. क्लृप्तः kliptāḥ.
- B. In the future and conditional (formed by स्य sya), the desiderative base, and the participle in न ta, the following four verbs must not take इ॒ि, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)
 वृत् vrit, to exist, Fut. वर्त्यस्ति vartsyati, Cond. अवर्त्यस्त् avartsyat; Desid. विवृत्स्यति vivṛitsati; Part. वृत्तः vrittāḥ. (Pāṇ. VII. 2, 15; 56.)
 वृध् vridh, to grow, Fut. वर्त्यस्ति vartsyati, Cond. अवर्त्यस्त् avartsyat; Desid. विवृत्स्यति vivṛitsati; Part. वृद्धः vriddhāḥ.
 स्यन् syand, to drop, Fut. स्यंस्यति syantsyati, Cond. अस्यांस्यत् asyantsyat; Desid. सिस्यांस्यति sisyantsati; Part. स्यन्नः syannāḥ.
 शृध् śridh, to hurt, Fut. शर्त्यस्ति śartsyati, Cond. अशर्त्यस्त् asartsyat; Desid. शिशृत्यस्ति sisītsati; Part. शृद्धः śriddhāḥ.
- C. In the desiderative bases, and in the participle in न ta, monosyllabic roots ending in उ u, ऊ ū, चू ri, चू ri, and ग्रह् grah, to take, and गुह् guh, to hide, do not take इ॒ि. (Pāṇ. VII. 2, 12.)
 भू bhū, to be, बुधुप्ति bubbhūshati; Part. भूतः bhūtāḥ.
 ग्रह् grah, जिघृष्टिः jighrikshati; Part. गृहीतः grihītaḥ (long ī by special rule, cf. Pāṇ. VII. 2, 37).
 गुह् guh, जुघुक्ष्टिः jughukshati; Part. गृढः gūḍhāḥ (cf. Pāṇ. VII. 2, 44).
 (Verbs ending in चू ri and वृ vri are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)
- D. Participial formations.
- i. Roots which may be without the इ॒ि in any one of the general tenses, must be without it in the participle in न ta.

(Remark that the participle in न॑ tu is most opposed, as the reduplicated perfect is most disposed to the admission of इ॒ि.)

Monosyllabic roots ending in उ॑ u, ऊ॑ ū, च॑ ū i, च॑ ū r̥, do not take इ॒ि before the participle in न॑ ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु॑ yu, to join, युतः॑ yu-tah, युत्वान्॑ yu-tavān, युत्वा॑ yu-tvā. (Pāṇ. VII. 2, 11.)

लू॑ lū, to cut, लूनः॑ lū-nah, लूनवान्॑ lū-navān, लूत्वा॑ lū-tvā. (Except पू॑ pū, § 335, II. 6.)

वृ॑ vri, to cover, वृतः॑ vri-tah, वृत्वान्॑ vri-tavān, वृत्वा॑ vri-tvā.

गाह॑ gāh, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता॑ gāh-i-tā or गाढा॑ gādha॑; hence its participle गाढः॑ gādha॑ only.

गुप॑ gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता॑ gop-i-tā or गोपा॑ gop-tā; hence its participle गुप्तः॑ gupta॑ only.

2. Roots which by native grammarians are marked with technical आ॑ ā or ई॑ ē do not take इ॒ि in the participle in न॑ ta. (Pāṇ. VII. 2, 14, 16.) *

स्विद्॑ svid, to sweat (marked as निष्विदा॑ nishvidā); स्विन्नः॑ svinnah.

लज्॑ laj, to be ashamed (marked as ओलञ्जी॑ olajī); लग्नः॑ lagnah.

List of Participles in न॑ ta or न॑ na which for special reasons and in special senses do not take इ॒ि.

श्री॑ śri, to go; श्रितः॑ śrita॑, श्रित्वा॑ śritvā. (Pāṇ. VII. 2, 11.) See § 332, 2.

श्वि॑ śvi, to swell; शूनः॑ sūnah. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुभ्॑ kshubh, to shake; क्षुभः॑ kshubdhah, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन्॑ svan, to sound; स्वांतः॑ svāntah, if it means the mind.

ध्वन्॑ dhwān, to sound; ध्वांतः॑ dhvāntah, if it means darkness.

लग्॑ lag, to be near; लग्नः॑ lagnah, if it means attached.

म्लेच्छः॑ mlechhh, to speak indistinctly; म्लिष्टः॑ mliṣṭah, if it means indistinct.

विरेभ॑ virebh, to sound; विरिभः॑ viribdhah, if it refers to a note.

फण॑ phaṇ, to prepare; फाणः॑ phāṇtah, if it means without an effort.

वाह॑ vāh, to labour; वाढः॑ vāḍhah, if it means excessive.

धृष्ट॑ dhrish, to be confident; धृष्टः॑ dhrishṭah, if it means bold. (Pāṇ. VII. 2, 19.)

विशस॑ viśas, to praise; विशस्तः॑ viśastah, if it means arrogant.

दृह॑ dṛih, to grow; दृढः॑ dṛidhah, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह॑ parivṛih, to grow; परिवृढः॑ parivṛidhah, if it means lord. (Pāṇ. VII. 2, 21.)

कष॑ kash, to try; कषः॑ kashṭah, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष॑ ghush, to manifest; घुषः॑ ghushṭah, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द॑ ard, with the prepos. सं॑ sam, नि॑ ni, वि॑ vi, अर्ण॑ arṇnah; समर्ण॑ samarṇnah, plagued. (Pāṇ. VII. 2, 24.)

अर्द॑ ard, with the prepos. अभि॑ abhi; अभ्यर्ण॑ abhyarṇnah, if it means near. (Pāṇ. VII. 2, 25.)

वृत्॑ vrit (as causative), वृत्तः॑ vrittah, if it means read.

* मिद्॑ mid, to be soft, though having a technical आ॑ ā, may, in certain senses, form its participle as मेदितः॑ meditah or मिन्नः॑ minnah (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ॑ ā.

Intermediate इि i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ॒ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ॒ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ॒ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13),

1. कृ॑ kṛi, to do, (unless it is changed to स्कृ॒ skṛi), 1st pers. dual चक्र॑व chakṛi-va; but संचस्करिव saṁchaskariva; 2nd pers. sing. संचस्करिष्य saṁchaskarītha.
2. सृ॑ sṛi, to go, ससृ॒ sasṛi-va.
3. भृ॑ bhṛi, to bear, बभृ॒ babhṛi-va.
4. वृ॑ vṛi (वृ॒ vṛiñ and वृ॒ vṛiñ*), to choose, Par. ववृ॑व vavṛi-va †, ऐति. ववृ॑वे vavṛi-vahē, ववृ॑वेष्व vavṛi-she.
5. स्तु॑ stu, to praise, तुष्ट॑व tushṭu-va. तुष्टोष्य tushṭo-tha.
6. द्रु॑ dru, to run, दुद्र॑व dudru-va. दुद्रोष्य dudro-tha.
7. स्रु॑ sru, to flow, सुस्र॑व susru-va. सुस्रोष्य susro-tha.
8. श्रु॑ śru, to hear, शुश्र॑व śuśru-va. शुश्रोष्य śuśro-tha.

§ 335. In the second person singular of the reduplicated perfect Par. the इ॒ i before थ tha must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्ष॑ vavar-tha, however, being restricted to the Veda, ववरिष्य vavarītha is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ॒ i in the future (ता॑ tā), Pāṇ. VII. 2, 61. See § 332, where these roots are given.
या॑ yād, to go; Fut. याता॑ yātād; ययाष्य yayād-tha.
चि॑ chi, to gather; Fut. चेता॑ chetād; चिचेष्य chiche-tha.
3. In roots ending in consonants and having an अ॒ ā for their radical vowel, which are necessarily without इ॒ i in the future (ता॑ tā), Pāṇ. VII. 2, 62. See § 332, where these roots are given.
पच॑ pach, to cook; Fut. पक्ता॑ paktād; पपक्ष्य papak-tha.
But कृपति॑ kṛipati, he drags; Fut. कर्ष्टा॑ karṣṭād; चकर्षिष्य chakarsh-i-tha.

(Bharadvāja requires the omission of इ॒ i after roots with चृ॑ ri only, which are necessarily without इ॒ i in the periphrastic future (Pāṇ. VII. 2, 63), except root चृ॑ ri itself. Hence he allows पेचिष्य pechitha, besides पपक्ष्य papaktha; इयजिष्य iyajitha, besides इयष्ट॑ iyashṭha: also ययिष्य yayitha, चिचयिष्य chichayitha, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ॒ a, require इ॒ i, and so do all verbs with which इ॒ i is either optional or indispensable in the future (ता॑ tā).

* वृ॒ vṛiñ, (27, 8) वरणे varanē, Su. वृ॒ vṛiñ, (34, 8) आवरणे āvaraṇe, Chur. वृ॒ vṛiñ, (31, 38) संभक्तौ॑ sambhaktau, Kṛi.

† The form ववरिव vavariva, which Westergaard mentions, may be derived from another root वृ॑ vṛi, the rule of Pāṇini being restricted by the commentator to वृ॒ vṛiñ and वृ॒ vṛiñ.

Exceptions :

1. In मृज् *srij* and दृश् *driś*, the omission is optional.
मृज् *srij*, सरष्ट *sasrashtha*, or ससृजित्य *sasrijitha*.
2. The verbs अत्ति *atti*, अर्ति *arti*, व्ययति *vayayati* must take इि i. § 338, 7.
आद् *ad*, आरिष्य *ár-i-tha*, (exception to No. 3.)
चुरि *ri*, आरिष्य *ár-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिष्य *vivay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इि i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य् y.

- § 336. In these tables न् *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *lin* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इि i,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*, सिच् *sich*, लिङ् *lin* :
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tā* :
In क्लप् *klip*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *sya* :
In वृत् *vrit*, वृथ् *vridh*, स्यन्द् *syand*, शृथ् *śridh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san* :
In monosyllabic verbs ending in ऊ *ū*, ऊँ *ū̄*, चू *ū*, चूँ *ū̄*, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त *ta*:
 - a. All verbs which by native grammarians are marked with आ॒ *ā*, ई॑ *ī*, or ऊ॑ *ū* *.
 - b. The verb श्री *sri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इि i,

1. Before all terminations, except इरे *ire* :

In eight verbs, mentioned § 334.

2. Before य् *tha*, 2nd pers. sing.:

All verbs of § 332 ending in vowels

All verbs of § 332 ending in consonants with आ॒ *ā* as radical vowel } if without इि i in the

All verbs of § 332 ending in consonants with ऊ॑ *ū* as radical vowel } periphrastic future.

Optional insertion of इि i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इि i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इि i.

As native grammarians, however, have been at much pains to collect the cases in which इि i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊ॑ *ū* shows that in the other general tenses the इि i is optional. § 337, I. 2.

इ॒ि may or may not be inserted:

- I. Before any अर्धहातुका (i.e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except प्. य्.
 1. In the verbs सृ sv̄i; Per. Fut. सरिता svar-i-tā, or सर्ता svartā, &c. (Pān. VII. 2, 44.)
 (Except future in स्य sya, सरिष्यति svarishyati only. Pān. VII. 2, 70.)
 सू sū (as Ad and Div, not as Tud), सविता sav-i-tā, or सोता sold, &c.
 पूँ धूँ dhū (not as Tud), धविता dhav-i-tā, or धोता dhotā, &c. (Except aorist Parasmaipada, which must take इ॒ि. Pān. VII. 2, 72.)
 2. In all verbs having a technical ऊ॒॒ (Pān. VII. 2, 44). गाह gāh, Per. Fut. गाहिता gāh-i-tā, or गाढा gādhā. (See § 333, D. 1.)
 But अंज् añj (though marked अंजू añjū) must take इ॒ि in the first aorist. (Pān. VII. 2, 71.)
 आंजिपुः añjishuh.
 3. In the eight verbs beginning with रथ radh. (Pān. VII. 2, 45.)
 (26, 84) रथ radh, to perish, रथिता radh-i-tā, or रडा raddhā.
 (26, 85) नश् naś, to vanish, नशिता naś-i-tā, or नंषा namshṭā.
 (26, 86) तृप् trip, to delight, तर्पिता tarp-i-tā, or तर्सा tarptā, or त्रसा traptā.
 (26, 87) दृप् drip, to be proud, दर्पिता darp-i-tā, or दर्सा darptā, or द्रुसा draptā.
 (26, 88) द्रुह् druh, to hate, द्रोहिता droh-i-tā, or द्रोग्या droghā, or द्रोढा droghā.
 (26, 89) मुह् muh, to be bewildered, मोहिता moh-i-tā, or मोग्धा mogdhā, or मोढा modhā.
 (26, 90) सुह् suh, to vomit, स्वोहिता snoh-i-tā, or स्वोग्धा snogdhā, or स्वोढा snodhā.
 (26, 91) स्निह् snih, to love, स्नेहिता sneh-i-tā, or स्नेग्धा sneghā, or स्नेढा sneghā.
- According to some this option extends to the reduplicated perfect; but this is properly denied by others.
4. In the verb कुप् kush (Chur class), preceded by निर् nir; but here इ॒ि is necessary in the participle with ता ta. (Pān. VII. 2, 46; 47.)

इ॒ि may or may not be inserted:

- II. Before certain अर्धहातुकास only:
 1. Before अर्धहातुकास beginning with त् t:
 In the verbs इप् ish (Tud only), सह sah, लुभ lubh, रूप rush, रिप् rish. (Pān. VII. 2, 48.) The participles in ता ta or ना na are treated separately under No. 7. Hence इष्टः ishṭah only, but either इष्टा ishṭvā or इषिता ishitvā.
 2. Before अर्धहातुकास beginning with स् s, but not in the aorist:
 In the verbs कृत् krit, to cut; चृत् chrit, to kill; छृद् chhrid, to play; तृद् trid, to strike; नृत् nrīt, to dance. (Pān. VII. 2, 57.)
 3. Before the termination of the desiderative base (सन् san):
 In the verb वृ vri, and all verbs ending in चृत्. (Pān. VII. 2, 41.)
 In the verbs ending in इव् iv, and in चृष्ट् ridh, भ्रस् bhrasj, दंभ् dambh, श्रि shri, सृ sv̄i, मु yu, जर्णु उर्नु, भृ bhṛi (Bhū class), ज्ञप् jñap, सन् san; also तन् tan, पत् pat, दरिद्रा daridrā. (Pān. VII. 2, 49.)
 4. Before the terminations of the benedictive (लिङ् liṅ) and first aorist (सिच् sich) in the ऐत्मनेपादः:
 In the verb वृ vri, and all verbs ending in चृत् (Pān. VII. 2, 42). The चृत् is changed into ईर् īr or जर् ur.
 In verbs ending in चृत् and beginning with a conjunct consonant. (Pān. VII. 2, 43.)

5. Before the gerundial termination त्वा tvā :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम्शाम् (शमु शमु), शमित्वा śamitvā or शांत्वा śántvā.

6. Before the gerundial termination त्वा tvā and the participle in त् ta :

In the verb क्लिङ् klis. (Pāṇ. VII. 2, 50.)

क्लिशित्वा klisitvā or क्लिष्टा klishṭvā, क्लिशितः klisitah or क्लिष्टः klishṭah.

In the verb पूर् pū. (Pāṇ. VII. 2, 51.)

पवित्वा pavitvā or पूत्वा pútvā, पवितः pavitaḥ or पूतः pútaḥ. It must take इ i in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations त् ta or न् na ; (see also § 333, D. 2, note) :

In the verbs दम् dam, to tame, दांतः dāntaḥ or दमितः damitaḥ. (Pāṇ. VII. 2, 27.)

शम् śam, to quiet, शांतः śántaḥ or शमितः śamitaḥ.

पूर् pár, to fill, पूर्णः púrṇaḥ or पूरितः púrītaḥ.

दस् das, to perish, दस्तः dastah or दासितः dásitah.

स्पश् spaś, to touch, स्पष्टः spashṭaḥ or स्पाशितः spáśitaḥ.

छढ् chhad, to cover, छन्नः chhannaḥ or छादितः chháditaḥ.

ज्ञप् jñap, to inform, ज्ञानः jñaptaḥ or ज्ञपितः jñapitaḥ.

रुष् rush, to hurt, रुष्टः rushṭaḥ or रुषितः rushitaḥ. (Pāṇ. VII. 2, 28.)

अम् am, to go, आंतः ántaḥ or अमितः amitaḥ.

त्वर् tvar, to hasten, तृणः túraṇaḥ or त्वरितः tvaritaḥ.

संघुष् sañ-ghush, to shout, संघुष्टः saṅghuṣṭaḥ or संघुषितः saṅghuṣitaḥ. (See § 333, D. 2.)

आस्वन् ásvan, to sound, आस्वांतः ásvántaḥ or आस्वनितः ásvanitaḥ. (See § 333, D. 2.)

हृष् hrish, to rejoice, हृष्टः hrishṭaḥ or हृषितः hrishitaḥ, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि apa-chi, to honour, अपचितः apachitaḥ or अपचायितः apacháyitaḥ*.

8. Before the participle of the reduplicated perfect in वस् vas :

In the verbs गम् gam, to go, जग्मिवान् jagmiván or जगन्वान् jaganván †.

हन् han, to kill, जग्निवान् jaghniván or जघन्वान् jaghanván.

विद् vid, to know, विविदिवान् vividiván or विविद्वान् vividván.

विश् vis, to enter, विविश्वान् viviśván or विविष्वान् viviśván.

दृश् dris, to see, ददृशिवान् dadṛiśiván or ददृश्वान् dadṛiśván.

Necessary insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् vas, participle of reduplicated perfect :

In the verbs ending in आ á (Pāṇ. VII. 2, 67). पा pa, पपिवान् papiván.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् áś, to eat, आशिवान् áśiván.

In the verb घस् ghas, to eat, जक्षिवान् jakshiván.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before स्य *sya* of the future and conditional :

In all verbs ending in चूरि, and in हन् *han* (Pāṇ. VII. 2, 70). In गम् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (सिच् *sich*) :

In the verbs सु *stu*, मु *su*, घु *dhū* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from सु *stu*, to praise, First Aorist (First Form), अस्ताविष्म् *astāvisham*; but in the Ātmaneṣṭa, अस्तोषि *astoshi*.

4. Before the terminations of the desiderative (सन् *san*) :

In the verbs कृ *kṛi*, गृ *grī*, दृ *dri*, घृ *dhṛi*, and प्रच् *prachh* (Pāṇ. VII. 2, 75); and in गम् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs स्मि *smi*, पूरु *pūrū*, चूरि *chūri*, अञ्ज *añj*, and अञ्ज *aś*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial त्वा *tvā* and the participial termination त *ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs चस् *vas*, to dwell; खुप् *kshudh*, to hunger; अंच् *añch*, to worship; लुभ् *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before त्वा *tvā* only :

In जृ *jṛi*, to grow old; व्रश् *vraśch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before ष्ठा, 2nd pers. sing. reduplicated perfect :

In अद् *ad*, to eat; चूरि *chūri*, to go; ष्ये *vye*, to cover. आदिष्य *āditha*, against § 335, 3; आरिष्य *āritha*, § 335, 3, note; विव्ययिष्य *vivyayitha*.

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई ि.

§ 340. Long ई *i* may be substituted for the short when subjoined to a verb ending in चूरि, also to वृ *vṛi*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ *trī*; Per. Fut. तरीता *tarītā* or तरिता *taritā*, &c.; but Perf. 2nd pers. sing. तेरिष्य *teritha*; I. Aor. Par. 3rd pers. plur. अतारिषुः *atārishuh*; Bened. 3rd pers. sing. तरिषीष्य *tarishishṭa**.

वृ *vṛi*; Per. Fut. वरीता *varītā* or वरिता *varitā*; but Perf. ववरिष्य *vavaritha*; Aor. Par. अवारिषुः *avārishuh*; Bened. वरिषीष्य *varishishṭa*.

§ 341. In the desiderative and in the aorist Ātm. and benedictive Ātm. these verbs may or may not have इ *i* (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई *ī*; not, however, as far as I can judge, in the benedictive Ātmaneṣṭa.

तृ *trī*; Des. तितरिष्पति *titarishati*; तितरीष्पति *titrshati*; तितीष्पति *titrshati*; Aor. Ātm. अतरिष्ट *atarishṭa*, अतरीष्ट *atarishṭa*, and अतीष्ट *atirshṭa*; Bened. तरिषीष्ट *tarishishṭa*, तीष्टीष्ट *tirshishṭa*.

वृ *vṛi*; Des. विवरिष्पते *vivarishate*; विवरीष्पते *vivarishate*; वुवूर्ष्पते *vuvurshate*; Aor. Ātm. अवरिष्ट *avarishṭa*, अवरीष्ट *avarishṭa*, and अवृत् *avrīta*; Bened. वरिषीष्ट *varishishṭa*, वृषीष्ट *vrishishṭa*.

The verb ग्रह् *grah*, too, takes the long ई *i*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. ग्रहीता *grahītā*; Inf. ग्रहीतुं *grahītum*; but Perf. जगृहिम् *jagṛihima*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, वरीषीष्ट *varishishṭa*, स्तरीषीष्ट *starishishṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आं ám (an accusative termination of a feminine abstract noun in आ á) to the verbal base, and adding to this the reduplicated perfect of क kri, to do, भू bhú, to be, or अस as, to be.

उंदु und, to wet, उंदांचकार, बभूव, आस, undáñchakára, babhúva, ása.

चकास chakás, to shine, चकासांचकार, बभूव, आस, chakásáñchakára, babhúva, ása.

बोधय bodhaya, to make known, बोधयांचकार, बभूव, आस, bodhayáñchakára, babhúva, ása.

After verbs which are used in the Âtmanepada, the auxiliary verb क kri is conjugated as Âtmanepada, but अस as and भू bhú in the Parasmaipada. Hence from एधते edhate, he grows,

एधांचक्रे edh-áñchakre; but बभूव babhúva and आस ása.

In the passive all three auxiliary verbs follow the Âtmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आं ám; desiderative bases never admit of Guṇa. (§ 339.)

बोभू bobhú, frequentative base of भू bhú, बोभवांचकार bobhaváñchakára.

But बुबोधिष्प bubodhish, desiderative base of बुध budh, बुबोधियांचकार &c. bubodhisháñchakára &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in आ á, requiring intermediate इ i.

पा dhá, to place.

| PARASMAIPADA. | | ÂTMANE PAD A. | | | |
|--|-----------|---------------|-----------|-----------|-----------|
| SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
| १. दधौ dadhaú | दधिव | दधिम | दधे | दधिवहे | दधिमहे |
| | dadhevá | dadhimá | dadhe | dadhiváhe | dadhimáhe |
| २. { दधाय dadhátha or दधिष्प dadhitha * | दधशुः | दध | दधिषे | दधाये | दधिष्वे |
| | dadháthuh | dadhadá | dadhishé | dadhátheh | dadhidhvé |
| ३. दधौ dadhaú | दधतुः | दधुः | दधे | दधाते | दधिरे |
| | dadhátuh | dadhadáh | dadhe | dadhadte | dadhire |

2. Verbal bases in इ i and ई ī, preceded by one consonant, and requiring intermediate इ i.

नी ni, to lead.

| | | | | | |
|---|-----------|---------|----------|-----------|---------------------------|
| १. { निनाय nindya or निनय nindya | निनिव | निनिम | निन्ये | निनिवहे | निनिमहे |
| | ninyivá | ninyimá | ninyé | ninyiváhe | ninyimáhe |
| २. { निनेय ninétha or निनयिष्प ninayitha * | निनयुः | निन्य | निनिषे | निन्याये | निनिष्वे or °द्वे (§ 105) |
| | ninyáthuh | ninyá | ninyishé | ninyátheh | ninyidhvé or -dhvé |
| ३. निनाय nindya | निन्यतुः | निन्युः | निन्ये | निन्याते | निनिरे |
| | ninyátuh | ninyúh | ninyé | ninyáte | ninyiré |

* § 335, 2, and § 335, 3.

3. Verbal bases in चू॒रि, preceded by one consonant, and requiring intermediate इ॒ i.

यृ॒ धृ॒रि, to hold.

| | दधार dadhára or दधर dadhára | दधिव dadhív | दधिम dadhím | दधे dadhre | दधिवहे dadhíváhe | दधिमहे dadhímáhe |
|----|--------------------------------|-------------|-------------|------------|------------------|---------------------|
| 1. | दधर्थये dadhártha * | दधशुः | दधम् | दधिपे | दधाये | दधिये or दृ॒ |
| 2. | दधर्थये dadhártha * | dadhráthuh | dadhrá | dadhrishé | dadhráthe | dadhrídhvé or -dhvē |
| 3. | दधार dadhára | दधतुः | दधुः | दधे | दधाते | दधिरे |
| | | dadhrátuh | dadhrúh | dadhré | dadhráte | dadhriré |

4. Verbal bases in चू॒रि, preceded by one consonant, not admitting intermediate इ॒ i.

कृ॒ कृ॒रि, to do.

| | चकार chakára or चक्र chakára | चकृ॒य chakrív | चकृ॒म chakrímá | चक्रे chakré | चकृ॒वहे chakríváhe | चकृ॒महे chakrímáhe |
|----|---------------------------------|---------------|----------------|--------------|--------------------|--------------------|
| 1. | चकर्थये chakártha | chakrívá | chakrímá | chakré | chakríváhe | chakrímáhe |
| 2. | चकर्थये chakártha | chakrálthuh | chakrá | chakrishé | chakrátthe | chakridhvé |
| 3. | चकार chakára | चक्रतुः | चक्रुः | चक्रे | चक्राते | चक्रिरे |
| | | chakrátuh | chakrúh | chakré | chakrátte | chakriré |

5. Verbal bases in इ॒ i or ई॒ ī, preceded by two consonants, and requiring intermediate इ॒ i.

क्री॒ क्री॒रि, to buy.

| | चिक्राय chikráya or चिक्रय chikráya | चिक्रियिव chikriyiv | चिक्रियिम chikriyim | चिक्रिये chikriyé | चिक्रियिवहे chikriyiváhe | चिक्रियिमहे chikriyimáhe |
|----|--|---------------------|---------------------|-------------------|--------------------------|--------------------------|
| 1. | चिक्राय chikráya | chikriyivá | chikriyimá | chikriyé | chikriyiváhe | chikriyimáhe |
| 2. | चिक्रेय chikrétha or चिक्रयिथ chikrayitha | चिक्रियथुः | चिक्रिय | चिक्रियिपे | चिक्रियाये | चिक्रियिधे or दृ॒ |
| 3. | चिक्राय chikráya | चिक्रियतुः | चिक्रियुः | चिक्रिये | चिक्रियाते | चिक्रियिरे |
| | | chikriyáthuh | chikriyá | chikriyishé | chikriyáthē | chikriyidhvé or -dhvē |
| | | chikriyátuh | chikriyúh | chikriyé | chikriyáte | chikriyiré |

6. Verbal bases in उ॒ u or ऊ॒ ū, preceded by one or two consonants, and requiring intermediate इ॒ i.

यु॒ यु॒, to join.

| | युयाव yuyáva or युयव yuyáva | युयुविव yuyuviv | युयुविम yuyuvim | युयुवे yuyuvé | युयुविवहे yuyuviváhe | युयुविमहे yuyuvimáhe |
|----|--------------------------------|-----------------|-----------------|---------------|----------------------|----------------------|
| 1. | युयव yuyavitha† | युयुवसुः | युयुव | युयुविपे | युयुवाये | युयुविष्वे or दृ॒ |
| 2. | युयाव yuyáva | युयुवतुः | युयुवुः | युयुवे | युयुवाते | युयुचिरे |
| | | yuyuvátuh | yuyuvúh | yuyuvé | yuyuváte | yuyuviré |

7. Verbal bases in उ॒ u, preceded by one or two consonants, and not admitting the intermediate इ॒ i.

स्तु॒ स्तु॒, to praise.

| | तुष्टाव tushṭáva or तुष्टव tushṭáva | तुष्टुव tushṭuv | तुष्टुम् tushṭumá | तुष्टुवे tushṭuvé | तुष्टुवहे tushṭuváhe | तुष्टुमहे tushṭumáhe |
|----|--|-----------------|-------------------|-------------------|----------------------|----------------------|
| 1. | तुष्टव tushṭáva | तुष्टुव | तुष्टुम् | तुष्टुवे | तुष्टुवहे | तुष्टुमहे |
| 2. | तुष्टोष tushṭótha‡ | तुष्टुवसुः | तुष्टुव | तुष्टुवे | तुष्टुवाये | तुष्टुद्वे |
| 3. | तुष्टाव tushṭáva | तुष्टुवतुः | तुष्टुवुः | तुष्टुवे | तुष्टुवाते | तुष्टुचिरे |
| | | tushṭuvátuh | tushṭuvúh | tushṭuvé | tushṭuváte | tushṭuviré |

* § 335, 2, and § 335, 3.

† If यु॒ yu is taken from Dhātupāṭha 31, 9, it may form युयोष्य yuyótha. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Bharadvája might allow तुष्टविष्य tushṭavitha even against Pāṇ. VII. 2, 13.

8. Verbal bases in चृ॒रि, preceded by two consonants, and requiring intermediate इ॒।

स्तृ॒ stri, to spread.

| | | | | | |
|-------------------------------|--------------------|------------------|-------------------|--------------------|------------------------------------|
| 1. { तस्तार <i>tastára</i> or | तस्तरिव | तस्तरिम | तस्तरे | तस्तरिवहे | तस्तरिमहे |
| तस्तर <i>tastára</i> | <i>tastarivá</i> | <i>tastarimá</i> | <i>tastaré</i> | <i>tastariváhe</i> | <i>tastarimáhe</i> |
| 2. तस्तर्थ॑ <i>tastártha</i> | तस्तरयुः | तस्तर | तस्तरिपे | तस्तराये | तस्तरिध्वे or °द्वे |
| | <i>tastaráthuh</i> | <i>tastardá</i> | <i>tastarishé</i> | <i>tastaráthe</i> | <i>tastaridhvé</i> or <i>-dhvē</i> |
| 3. तस्तार <i>tastára</i> | तस्तरयुः | तस्तरूः | तस्तरे | तस्तराते | तस्तरिरे |
| | <i>tastarátuḥ</i> | <i>tastarúḥ</i> | <i>tastaré</i> | <i>tastarátē</i> | <i>tastariré</i> |

9. Verbal bases in चृ॒रि, requiring intermediate इ॒।

कृ॒ kṛi, to scatter.

| | | | | | |
|-----------------------------|--------------------|------------------|-------------------|--------------------|------------------------------------|
| 1. { चकार <i>chakára</i> or | चकरिव | चकरिम | चकरे | चकरिवहे | चकरिमहे |
| चकर <i>chakára</i> | <i>chakarivá</i> | <i>chakarimá</i> | <i>chakaré</i> | <i>chakariváhe</i> | <i>chakarimáhe</i> |
| 2. चकरिथ॑ <i>chakaritha</i> | चकरयुः | चकर | चकरिपे | चकराये | चकरिध्वे or °द्वे |
| | <i>chakaráthuh</i> | <i>chakará</i> | <i>chakarishé</i> | <i>chakaráthe</i> | <i>chakaridhvé</i> or <i>-dhvē</i> |
| 3. चकार <i>chakára</i> | चकरयुः | चकरूः | चकरे | चकराते | चकरिरे |
| | <i>chakarátuḥ</i> | <i>chakarúḥ</i> | <i>chakaré</i> | <i>chakaráte</i> | <i>chakariré</i> |

10. Verbal bases in consonants, requiring intermediate इ॒।

तुद॑ *tud*, to strike.

| | | | | | |
|------------------------------|-------------------|-----------------|------------------|-------------------|-------------------|
| 1. तुतोद॑ <i>tutóda</i> | तुतुदिव | तुतुदिम | तुतुदे | तुतुदिवहे | तुतुदिमहे |
| | <i>tutudívá</i> | <i>tutudimá</i> | <i>tutudé</i> | <i>tutudiváhe</i> | <i>tutudimáhe</i> |
| 2. तुतोदिथ॑ <i>tutoditha</i> | तुतुदयुः | तुतुद | तुतुदिपे | तुतुदाये | तुतुदिध्वे |
| | <i>tutudáthuh</i> | <i>tutudá</i> | <i>tutudishé</i> | <i>tutudáthe</i> | <i>tutudidhvé</i> |
| 3. तुतोद॑ <i>tutóda</i> | तुतुदयुः | तुतुदः | तुतुदे | तुतुदाते | तुतुदिरे |
| | <i>tutudátuḥ</i> | <i>tutudúḥ</i> | <i>tutude</i> | <i>tutudáte</i> | <i>tutudiré</i> |

11. Verbal bases in consonants, having ए॑ e, and requiring intermediate इ॒।

तन॑ *tan*, to stretch.

| | | | | | |
|-----------------------------|-----------------|---------------|----------------|-----------------|-----------------|
| 1. { ततान॑ <i>tatána</i> or | तेनिव | तेनिम | तेने | तेनिवहे | तेनिमहे |
| ततन॑ <i>tatána</i> | <i>tenivá</i> | <i>tenimá</i> | <i>tené</i> | <i>teniváhe</i> | <i>tenimáhe</i> |
| 2. तेनिथ॑ <i>tenitha</i> | तेनयुः | तेन | तेनिपे | तेनाये | तेनिध्वे |
| | <i>tenáthuh</i> | <i>tená</i> | <i>tenishé</i> | <i>tenáthe</i> | <i>tenidhvé</i> |
| 3. ततान॑ <i>tatána</i> | तेनयुः | तेनुः | तेने | तेनाते | तेनिरे |
| | <i>tenátuḥ</i> | <i>tenúḥ</i> | <i>tené</i> | <i>tenáte</i> | <i>tenire</i> |

12. Verbal bases in consonants, having Samprasārana, and requiring इ॒।

यज॑ *yaj*, to sacrifice.

| | | | | | |
|--------------------------------|----------------|--------------|---------------|----------------|----------------|
| 1. { इयाज॑ <i>iyája</i> or | ईजिव | ईजिम | ईजे | ईजिवहे | ईजिमहे |
| इयज॑ <i>iyája</i> | <i>iyivá</i> | <i>iyimá</i> | <i>iyé</i> | <i>iyiváhe</i> | <i>iyimáhe</i> |
| 2. { इयष्ट॑ <i>iyáshṭha</i> or | ईजिषुः | ईज | ईजिपे | ईजाये | ईजिध्वे |
| इयनिष्ठ॑ <i>iyajíthā</i> | <i>iyáthuh</i> | <i>iyá</i> | <i>iyishé</i> | <i>iyáthe</i> | <i>iyidhvé</i> |
| 3. इयाज॑ <i>iyája</i> | ईजतुः | ईजुः | ईजे | ईजाते | ईजिरे |
| | <i>iyátuḥ</i> | <i>iyúḥ</i> | <i>iyé</i> | <i>iyáte</i> | <i>iyiré</i> |

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् han, to kill.

| | | | | | | |
|----|---------------------------------------|--|--|--------------------------------------|--|--|
| 1. | जघान jaghána or जघन jaghána | जग्निव jaghnivá जग्निव jaghnivá | जग्निम jaghnimá जग्निम jaghnimá | जग्ने jaghné जग्ने jaghné | जग्निवहे jaghniváhe जग्निवहे jaghniváhe | जग्निमहे jaghnimáhe जग्निमहे jaghnimáhe |
| 2. | जघन्य jaghántha or जघन्य jaghántha | जग्निपुः jaghnáthuḥ जग्निपुः jaghnáthuḥ | जग्नि॒पे jaghnípe जग्नि॒पे jaghnípe | जग्नाये jaghnáyē जग्नाये jaghnáyē | जग्निध्ये jaghnidhvé जग्निध्ये jaghnidhvé | |
| 3. | जघान jaghána | जग्नतुः jaghnátuḥ जग्नतुः jaghnátuḥ | जग्नुः jaghnúḥ जग्नुः jaghnúḥ | जग्ने jaghné जग्ने jaghné | जग्नाते jaghnáte जग्नाते jaghnáte | जग्निरे jaghniré जग्निरे jaghniré |

14. Verbal base बू bhú (irregular).

| | | | | | | |
|----|--------------------|--|------------------------------------|--|--|--|
| 1. | बूव babhúva | बूविव babhúvivá बूविव babhúvivá | बूविम babhúvimá बूविम babhúvimá | बूवे babhúvē बूवे babhúvē | बूविवहे babhúviváhe बूविवहे babhúviváhe | बूविमहे babhúvimáhe बूविमहे babhúvimáhe |
| 2. | बूविष्य babhúvitha | बूवयुः jaghnáthuḥ बूवयुः jaghnáthuḥ | बूवं बूवं बूवं बूवं | बूविष्ये babhúvishé बूविष्ये babhúvishé | बूवाये babhúváthe बूवाये babhúváthe | बूविध्ये or °द्वे बूविध्ये or °द्वे |
| 3. | बूव babhúva | बूवतुः babhúvátuḥ बूवतुः babhúvátuḥ | बूवुः babhúváḥ बूवुः babhúváḥ | बूवे babhúvē बूवे babhúvē | बूवाते babhúváte बूवाते babhúváte | बूविरे babhúviré बूविरे babhúviré |

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing ज्ञू ri to इर ir, or, before consonants, to ईर īr, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Ātm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Ātmanepada.
(Except bases ending in conson.
or चृ॒?i, and not taking interm.
इ॒i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Ātm. of
verbs ending in conson., चृ॒?i, or
आ॒a. § 350–352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in न ta (unless it takes
intermediate इ॒i).
2. The Gerund in त्वा tvā (unless it takes
intermediate इ॒i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in चृ॒?i, &c. § 364.)

| I. Root. | Base strengthened. | Future. | Conditional. | Per. Fut. | Ben. Ātm. (Except bases ending in cons. not taking interm. इ॒i.) | First Aor. I. II. |
|----------|-----------------------|-----------------|-----------------|-------------|--|-------------------|
| भू | भो | भविष्यति | अभविष्यत् | भविता | भविषीष्ट | अभविष्ट आ॒टम. |
| bhū | bho | bhavishyáti | ábhavishyat | bhavítá | bhavishíshṭá | ábhavishṭa |
| तुद् | तोद् | तोत्स्यति | अतोत्स्यत् | तोत्ता | (तुत्सीष्ट) | अतोत्सीत् |
| tud | tod | totsyáti | átotsyat | tottá | (tutśishṭá) | átautsít |
| दिव् | देव् | देविष्यति | अदेविष्यत् | देविता | देविषीष्ट | अदेवीत् |
| div | dev | devishyáti | ádevishyat | devitá | devishíshṭá | ádevít |
| चुर् | चोरय् | चोरयिष्यति | अचोरयिष्यत् | चोरयिता | चोरयिषीष्ट | |
| chur | choray | chorayishyáti | áchorayishyat | chorayitá | chorayishíshṭá | |
| कृ | कर् | करिष्यति | अकरिष्यत् | करिता | करिषीष्ट | अकारीत् |
| kṛi | kar | karishyáti | ákarishyat | karítá | karishíshṭá | ákárit |
| सु | सो | सोष्यति | असोष्यत् | सोता | सोषीष्ट | असावीत् |
| su | so | soshyáti | ásoshyat | sotá | soshíshṭá | ásavít |
| तन् | तन् | तनिष्यति | अतनिष्यत् | तनिता | तनिषीष्ट | अतनीत् अतानी |
| tan | tan | tanishyáti | átanishyat | tanítá | tanishíshṭá | átanít or átánít |
| क्री | क्रे | क्रेष्यति | अक्रेष्यत् | क्रेता | क्रेषीष्ट | अक्रैषीत् |
| krī | kre | kreshyáti | ákreshyat | kretá | kreshíshṭá | ákraishít |
| द्विष् | द्वेष् | द्वेष्यति | अद्वेष्यत् | द्वेष्टा | (द्विषीष्ट) | |
| dvish | dvesh | dvekshyáti | ádvekshyat | dveshtá | (dvikshíshṭá) | |
| हु | हो | होष्यति | अहोष्यत् | होता | होषीष्ट | अहौषीत् |
| hu | ho | hoshyáti | áhoshyat | hotá | hoshíshṭá | áhaushít |
| रुध् | रोध् | रोत्स्यति | अरोत्स्यत् | रोद्धा | (रुत्सीष्ट) | अरौत्सीत् |
| rudh | rodh | rotsyáti | árotsyat | roddhá | (rutsíshṭá) | árautsít |
| कृ | Caus. कारय् | कारयिष्यति | अकारयिष्यत् | कारयिता | कारयिषीष्ट | |
| kṛi | kāray | kārayishyáti | ákārayishyat | káravítá | káravishíshṭá | |
| कृ | Des. चिकीर्षे | चिकीर्षिष्यति | अचिकीर्षिष्यत् | चिकीर्षिता | चिकीर्षिषीष्ट | अचिकीर्षीत् |
| kṛi | chikírsh | chikírshishyáti | áchikírshishyat | chikírshítá | chikírshishíshṭá | áchikírshít |
| कृ | Int. चेक्रीय् | चेक्रीयिष्यते | अचेक्रीयिष्यते | चेक्रीयिता | चेक्रीयिषीष्ट | अचेक्रीयिष्ट |
| kṛi | chekríy | chekríyishyáte | áchekríyishyata | chekríyítá | chekríyishíshṭá | áchekríyishṭa |

| II. Root. | Base not strengthened. | Part. नta, | Ger. न्वाtvā, | Passive. | Ben. Par. | Second Aor. | First Aor. IV. and Sec. Aor. |
|------------------|---------------------------|-----------------|--------------------|------------------------------|------------------|-----------------|---------------------------------|
| भू | भू | भूतः | भूत्वा | भूयते | भूयात् | अभूत् | |
| bhū | bhū | bhūtāḥ | bhūtvā | bhūyáte | bhūyát | ábhút | |
| तुद् | तुद् | तुनः | तुत्वा | तुद्यते | तुद्यात् | | अतुत् |
| tud | tud | tunnāḥ | tuttvā | tudyáte | tudyát | | átutta |
| कीर् | कीर् | कीर्णः | कीर्त्वा | कीर्यते | कीर्यात् | | अकीर्णे |
| kīr | kīr | kīrnāḥ | kīrvā | kīryáte | kīryát | | ákīrshṇa |
| दिव् div | दिव् div | द्यूतः: dyūtāḥ | द्यूत्वा: dyūtvā | दीप्यते dīvyáte ¹ | दीप्यात् dīvyát | | |
| पुष् push | पुष् push | पुष्टः: pushṭāḥ | पुष्ट्वा pushṭvā | पुष्यते pushyáte | पुष्यात् pushyát | अपुष्ट् ápushat | |
| चुर् | (चोर्य) | (चोरितः) | (चोरित्वा) | (चोर्यते) | (चोर्यात्) | अचूचुरत् | |
| chur | (choray) | (choritāḥ) | (chorayitvā) | (choryáte) | (choryát) | áchúchurat | |
| सु | सु | सुतः | सुत्वा | सूयते | सूयात् | | |
| su | su | sutāḥ | sutvā | súyáte | súyát | | |
| तन् | तन् & त | ततः | तत्वा ² | तत्यते ³ | तत्यात् | | अतता |
| tan | tan & ta | tatāḥ | tatvā | tanyáte | tanyát | | átata |
| क्री | क्री | क्रीतः | क्रीत्वा | क्रीयते | क्रीयात् | | |
| kri | kri | kritāḥ | kritvā | kryáte | kryát | | |
| द्विष् | द्विष् | द्विष्टः | द्विष्ट्वा | द्विष्यते | द्विष्यात् | | अद्विष्यत् |
| dvish | dvish | dvishṭāḥ | dvishṭvā | dvishyáte | dvishyát | | ádvikshat |
| हु | हु | हुतः | हुत्वा | हृयते | हृयात् | | |
| hu | hu | hutāḥ | hutvā | húyáte | húyát | | |
| रुध् | रुध् | रुद्धः | रुद्धा | रुध्यते | रुध्यात् | अरुध् | áruḍha |
| rudh | rudh | ruddhāḥ | ruddhvā | rudhyáte | rudhyát | árudhat | áruḍha |
| कृ Caus. कारण् | कृतिः | कारित्वा | कार्यते | कार्यात् | | अचीकरत् | |
| kri | káray | káritāḥ | kárayitvā | káryáte | káryát | áchíkarat | |
| कृ Des. चिकीर्षे | चिकीर्षितः | चिकीर्षित्वा | चिकीर्ष्यते | चिकीर्षात् | | | |
| kri | chikírsh | chikírshitāḥ | chikírshitvā | chikírshyáte | chikírshyát | | |
| कृ Int. चेक्रीय | चेक्रीयितः | चेक्रीयित्वा | | | | | |
| kri | chekríy | chekríyitāḥ | chekríyitvā | | | | |

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् mrij, by lengthening, like गुह् guh, by transposition, like सृज् srīj, by changing इः into आ ā, like मि mi, by nasalization, like नश् nās, drop all these marks of strengthening, in the weak forms.

| I. Root. | Base strengthened. | Future. | Conditional. | Per. Fut. | Ben. Ātm. | First Aorist. |
|----------|-----------------------|-------------|--------------|-----------|---------------|---------------|
| मृज् | मार्ज् ⁴ | मार्स्यति | अमार्स्यत् | मार्ष्यते | मार्जिष्योष्ट | अमार्जिष्यत् |
| mrij | márj | márkshyáti | ámárkshyat | márshyáti | márjishítshá | ámárkhít |
| | or मार्जिष्यति | | अमार्जिष्यत् | मार्जिता | (मृष्टीष्ट) | अमार्जिंत् |
| | | márjishyáti | ámárjishyat | márjítá | (mṛikshítshá) | ámárjít |

¹ § 143.² Or तनित्वा tanitvā.³ Or तायते tāyáte (§ 391).⁴ Pāṇ. VII. 2, 114.

| | | | | | |
|---------------|----------------------------|----------------------------|----------------------------|--------------------|----------------------------|
| गुह् guh | गृह् ¹ gúh | घोस्यति ghokshyáti | अघोस्यत् ágokshyat | गोदा godhá | (घुखीष) (ghukshíshṭá) |
| | | or गूहिष्यति gúhishyáti | अगूहिष्यत् ágúhishyat | गूहिता gúhitá | गूहिष्येष gúhishíshṭá |
| सृज् srij | स्रज् ² sráj | स्रास्यति srakshyáti | अस्रास्यत् ásrakshyat | स्रष्टा srashṭá | अस्रास्यीत् ásrakshít |
| मि mi | मा ³ má | मास्यति másyáti | अमास्यत् ámásyat | माता mátá | मासीष másishṭá |
| नश् nas | नंश् ⁴ naṁś | नंस्यति nañkshyáti | अनंस्यत् ánañkshyat | नंष्टा naṁshṭá | अनंसिष्ट ánañsishṭá |
| संस् sraṁs | संस् ⁵ sraṁs | संसिष्यते sraṁsishyáte | असंसिष्यत ásraṁsishyata | संसिता sraṁsítá | संसिष्येष sraṁsishíshṭá |
| बंध् bandh | बंध् bandh | भंस्यति bhantsyáti | अभंस्यत् ábhantsyat | बंडा bandhá | अभंसीत् ábhánsít |

| II. Root. | Base not strengthened. | Part. न ta, without इ i. | Ger. न्ना tvá, without इ i. | Passive. | Ben. Par. | Sec. Aor. | First Aor. IV. and II. Átm. |
|---------------|---------------------------|---------------------------------|-----------------------------------|---------------------|---------------------|---------------------|--------------------------------|
| मृज् mrīj | मृज् mrīj | मृष्टः mrishṭáh | मृष्टा ⁶ mrishṭvá | मृज्यते mrīyyáte | मृज्यात् mrīyyát | | |
| गुह् guh | गुह् gúh | गृदः gúdháh | गृदा ⁷ gúdhvá | गुह्यते guhyáte | गुह्यात् guhyát | | अगुह्यत् ághukshat |
| सृज् srij | सृज् srij | स्रष्टः srishṭáh | स्रष्टा srishṭvá | स्रियते sriyyáte | स्रियात् sriyyát | | |
| मि mi | मि mi | मितः mitáh | मित्वा mitvá | मीयते míyáte | मेयात् meyát | | |
| नश् nas | नश् naṁś | नष्टः naśtáh | नष्टा ⁹ naśtvá | नश्यते našyáte | नश्यात् našyát | अनश्यत् ánašat | |
| संस् sraṁs | संस् sras | संस्तः ¹⁰ srastáh | संस्त्वा ¹¹ srastvá | संस्यते srasyáte | संस्यात् srasyát | असंस्यत् ásrasat | |
| बंध् bandh | बंध् badh | बंधः baddháh | बंडा baddhvá | बध्यते badhyáte | बध्यात् badhyát | | |

¹ Pāṇ. vi. 4, 89. ² Pāṇ. vi. 1, 58. ³ Pāṇ. vi. 1, 50. ⁴ Pāṇ. vii. 1, 60.

⁵ Pāṇ. vi. 4, 24. ⁶ But with इ i, मार्जित्वा mārjitvá, not मर्जित्वा marjitvá.

⁷ As to the long ऊ ñ, see § 128. ⁸ Or गूहिता gúhitá, § 337, I. 2. ⁹ Or नंष्टा naṁshṭvá.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or सन्स् sraṁs: while others which retain their nasal throughout, are written without the nasal, but with an indicatory इ i; नदि nad, &c. (Pāṇ. vi. 4, 24; vii. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. vi. 4, 24, vārt. 1, 2). वृहि vrīhi, वृहति vrīhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वर्हयति varhayati, but वृहिति vrīhitid. रञ्जि rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. vi. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārvadhātuka affixes; रजति rajati, &c. (Pāṇ. vi. 4, 26). अच्चि añch, if it means to worship, must retain its nasal (Pāṇ. vi. 4, 30) and take the intermediate इ i (Pāṇ. vii. 2, 53): अच्चितः añchitah, worshipped; otherwise अक्तः aktaḥ or अच्चितः añchitah, bent.

¹¹ Or संसिता sraṁsítvá.

Note.—The verbs beginning with कुट् *kuṭ* (Dhâtupâtha 28, 73–108) do not strengthen their base, except before terminations which are marked by अ् *a* or ए् *e*: कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭiṣyātī*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *ākuṭit* (Pân. 1. 2, 1). विज् *vij*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pân. 1. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pân. 1. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udâtta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

1.

First Form.

PARASMAIPADA.

| | | | | | |
|------------------|----------------------|-------------------|-----------------------|-----------------------|---|
| इपं <i>isham</i> | इष्व <i>ishva</i> | इम् <i>ishma</i> | इपि <i>ishi</i> | इष्वहि <i>ishvahi</i> | इमहि <i>ishmahi</i> |
| ईः <i>iḥ</i> | ई ए॑ <i>ishṭam</i> | ई ए॑ <i>ishṭa</i> | ईष्टाः <i>ishṭhāḥ</i> | ईपाण् <i>isháthám</i> | ईध्वं or ईद्वं <i>idhvam</i> or <i>īdhvam</i> |
| ईत् <i>it</i> | ईष्टां <i>ishṭám</i> | ईपुः <i>ishuh</i> | ईष्टा॒ <i>ishṭa</i> | ईपाण॒ <i>ishátám</i> | ईपत् <i>ishata</i> |

ĀTMANEPAḌA.

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

| | | | | | |
|-----------------|--|--|--|---------------------|--|
| सं <i>sam</i> | स्त्र <i>sva</i> | स्म <i>sma</i> | सि <i>si</i> | स्वहि <i>svahi</i> | स्महि <i>smahi</i> |
| सीः <i>sih</i> | { स्तं <i>stam</i> or तं <i>tam</i> | { स्त्र <i>sta</i> or त्र <i>ta</i> | { स्थाः <i>sthāḥ</i> or थाः <i>thāḥ</i> | साथां <i>sáthám</i> | { ध्वं <i>dhvam</i> or द्वं <i>dvam</i> |
| सीत् <i>sit</i> | { स्तां <i>stām</i> or तां <i>tām</i> | सुः <i>suḥ</i> | { स्त्र <i>sta</i> or त्र <i>ta</i> | सातां <i>sátám</i> | सत् <i>sata</i> |

ĀTMANEPAḌA.

3.

Third Form.

There are some verbs which add स् s to the end of the root before taking the terminations of the Aorist, and which after this स् s, employ the usual terminations with इ i, viz. इषं isham, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

| | | |
|----------------------------------|------------------|----------------|
| सिषं s-i-sham | सिष्वं s-ishva | सिष्म s-ishma |
| सीः s-ih (for सिषः sish(a)h) | सिष्टं s-ishṭam | सिष्टा s-ishṭā |
| सीत् s-it (for सिष्टत् sish(a)t) | सिष्टां s-ishṭām | सिषुः s-ishuḥ |

4.

Fourth Form.

Lastly, there are some few verbs, ending in श ś, श्व sh, ह h, preceded by इ i, उ u, ऋ ri, which take the following terminations, without an intermediate इ i (ksa).

PARASMAIPADA.

| | | |
|---------|------------|-----------|
| सं sam | सावं sávā | सामं sáma |
| सः sah | सतं satam | सतं sata |
| सत् sat | सतां satám | सन् san |

ÂTMANEPAADA.

| | | |
|---------------------------|----------------------------|-------------------------------|
| सि si | { सावहि sávahī or वहि vahi | सामहि sámahi |
| { सथाः sathāḥ or थाः thāḥ | साथां sáthám | { सध्वं sadhvam or ध्वं dhvam |
| { सता sata or ता ta | सातां sátám | संतं santa |

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू lú, to cut, अलाविषं álavisham (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Âtmane pada. लू lú, अलविषि álavishi.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् budh, to know; Par. अबोधिषं ábodhisham; Âtm. अबोधिषि ábodhishi.

The vowel अ a, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् kāṇ, to sound, अकाणिषं ákāṇisham or अकाणिषि ákāṇishi (Pāṇ. VII. 2, 7); Âtm. अकाणिषि ákāṇishi.

* Except श्वि śvi, to swell, अश्वयीत् asvayīt; जागृ jāgri, to wake, अजागरीत् ajágari (Pāṇ. VII. 2, 5). ऊर्णु úrnu, to cover, may or may not take Vṛiddhi; औरुवीत् auruvīt, or औरुवावीत् auruvāvīt, or औरुवीत् auruvīt (Pāṇ. VII. 2, 6).

† Roots ending in अल् al or अर् ar always take Vṛiddhi in the Parasmaipada; अल् jval, to burn, अज्ञालीत् ájválīt (Pāṇ. VII. 2, 2). Likewise वद् vad, to speak, and व्रज् vraj, to go (Pāṇ. VII. 2, 3). Roots ending in ह h, म m, य y, the roots श्वा kshān, to hurt, श्वस् śvas, to breathe, and verbs of the Chur class, roots with technical ए e, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् grah, to take, अग्रहीत् ágrahīt; स्यम् syam, to sound, अस्यमीत् ásyamīt; व्यय् vyay, to throw, अव्ययीत् ávyayīt; श्वा kshān, to hurt, अश्वानीत् ákshānīt; श्वस् śvas, to breathe, अश्वसीत् áśvasīt; कृन्य् áñay, to minish, औरन्यीत् aurñayīt; रग् rag, to suspect, अरगीत् áragīt. दीर्घी didhī, to shine, वेची veví, to desire, and दरिद्रा daridrá, to be poor, drop their final vowels, according to the rules on intermediate इ i; दरिद्रा daridrá, अदरिद्रीत् ádaridrit.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिष्ठ *bubodhish*; Aor. अबुबोधिष्ठिष्ठ *abubodhishisham*.

Intensives in य् *y*, if preceded by a consonant, *must*, certain denominatives in य् *y* *may*, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base वेभिद् *bebhidy*; Aor. अत्. अवेभिदिष्ठ *ábebhidishi*. भु *bhu*, to be; Int. base बोभुय् *bobhúy*; Aor. अत्. अबोभुयिष्ठ *ábo-bhúyishi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिष्ठ *ánamasy-isham* or अनमसिष्ठ *ánamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. शिष् *kship*, अश्वैप्स् *ákshaipsam*; शि *si*, अशैषं *áśaisham* (Pāṇ. VII. 2, 1); पच् *pach*, अपाशीत् *ápákshít* (Pāṇ. VII. 2, 3).

Guṇa in Ātmanepada, if the verb ends in इ्, ई्, उ्, ऊ् (not in च् *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *si*, अशेषि *áśeshi*; but शिष् *kship*, अश्वैप्स् *ákshipsi*; क् *kri*, अकृषि *ákrishi*. Final च् *ri* becomes ईर् *ir*.

§ 351. Terminations beginning with स्त् *st* or स्थ् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अश्वैप्तं *ákshaip-tam*, 3. p. dual अश्वैप्तां *ákshaip-tám*, 2. p. plur. अश्वैप्ता *ákshaip-ta*, of शिष् *kship*; 2. p. sing. अत्. अकृथाः *ákritháḥ*, 3. p. sing. अकृता *ákrita*, of क् *kri*, अत्. But from मन्यते *mányate*, अमंत्स् *ámamsta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dhā*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Ātmanepada (Pāṇ. I. 2, 17). स्था *sthā*, उपास्थित *úpásthi-ta*; उपास्थिपातां *úpásthi-shátám*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mī* (*mīnāti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dī*, अत्., to decay, instead of taking Guṇa, change their final vowels into आ *a* in the Ātmanepada; and ली *lī*, to stick, does so optionally (Pāṇ. VI. 1, 50–51)*. Thus from मी *mī* and मि *mi*, अमास्त *amásta*; from दी *dī*, अदास्त *adásta*; from ली *lī*, अलास्त *alásta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Ātmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasátám*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Ātmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive Ātmanepada; गसीष्ट *gasishṭa* or गंसीष्ट *gaminsishṭa*.

§ 356. यम् *ym* drops its nasal, necessarily or optionally, according to its various meanings; उदयत *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत *upáyata*, he espoused, or उपायंस्त *upáyamsta* (Pāṇ. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिष्म *amásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *a* takes place wherever there would otherwise have been एच् *ech*, excepting in Sit forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ ā, or in diphthongs which take आ ā as their substitute. This आ ā remains unchanged. In the ऐत्मनेपादा these verbs take the Second Form.

§ 358. The verbs मी *mī*, to hurt, मि *mi*, to throw, and ली *lī*, to stick, in taking this form, change likewise their final vowels into आ ā. Ex. अमासिषं *amāśisham*, I threw, and I hurt; अलासिषं *alāśisham* (or अलैषं *alaisham*). § 353.

§ 359. Three roots ending in म् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayaṁśisham*, &c. (Pāṇ. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श् *s* (as to दृश् *driś*, to see, cf. Pāṇ. III. 1, 47), ष् *sh*, स् *s*, ह् *h*, preceded by any vowel but आ, आ ā. They must be verbs which reject the intermediate इ *i*; § 332, 17–20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्विष् *śvish* takes this form only if it means to embrace (Pāṇ. III. 1, 46); अस्त्रिक्षत् *astrikṣhat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pāṇ. VII. 3, 73), may take in the ऐत्मनेपादा

थाः *thāḥ* instead of सथाः *sathāḥ*.

ता *ta*

— सता *sata*.

वहि *vahi* instead of सावहि *sāvahi*.

ध्वम् *dhvam* — सध्वम् *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. ऐत्म. अदुग्धाः *adugdhāḥ* or अधुक्षाः *adhukshāḥ*.

3. p. sing. ऐत्म. अदुग्ध *adugdha* or अधुक्षत् *adhukshat*.

1. p. dual ऐत्म. अदुहवहि *aduhvahi* or अधुक्षावहि *adhukshāvahi*.

2. p. plur. ऐत्म. अधुग्धवम् *adhugdhvam* or अधुक्षध्वम् *adhukshadhvam*.

FIRST AORIST.

First Form,

with intermediate इ *i*.

a. Verbs ending in a vowel; लु *lu*, to cut.

Vṛiddhi in Parasmaipada, Guṇa in ऐत्मनेपादा.

PARASMAIPADA.

1. अलाविषं *álav-iṣham*

अलाचिष्व *álav-iṣhvā*

अलाविष्म *álav-iṣhma*

2. अलावीः *álav-iḥ*

अलाविष्ट *álav-iṣṭam*

अलाविष्ट *álav-iṣṭa*

3. अलावीत् *álav-iṭ*

अलाविष्टां *álav-iṣṭām*

अलाविष्टां *álav-iṣṭātām*

ĀTMANEPADA.

1. अलविषि *álav-iṣhi*

अलविष्वहि *álav-iṣhvahi*

अलविष्महि *álav-iṣhmahi*

2. अलविष्टाः *álav-iṣṭāḥ*

अलविष्टाणां *álav-iṣṭātām*

अलविष्टध्वम् *álav-iṣṭādhvam* or दुह् - *duh*-*dhvam*

3. अलविष्ट *álav-iṣṭa*

अलविष्टातां *álav-iṣṭātām*

अलविष्टाता *álav-iṣṭātātām*

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Ātmanepada.

PARASMAIPADA.

1. अबोधिमं abodh-isham
2. अबोधीः abodh-iḥ
3. अबोधीत् abodh-iṭ

- अबोधिम abodh-ishva
- अबोधिष्ठं abodh-ishiṣṭam
- अबोधिष्टं abodh-ishiṣṭām

- अबोधिम abodh-ishma
- अबोधिष्ठ abodh-ishiṭa
- अबोधिष्टुः abodh-ishiṣṭuh

ĀTMANEPA DA.

1. अबोधिष्ठि abodh-ishi
2. अबोधिष्ठाः abodh-ishiṣṭāḥ
3. अबोधिष्ठ abodh-ishiṭa

- अबोधिष्ठवहि abodh-ishiṣṭvahi
- अबोधिष्ठायां abodh-ishiṣṭāyām
- अबोधिष्ठातां abodh-ishiṣṭātām

- अबोधिष्ठमहि abodh-ishiṣṭmahi
- अबोधिष्ठवं abodh-ishiṣṭvam
- अबोधिष्ठतः abodh-ishiṣṭata

Second Form,

without intermediate इः.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अक्षैप्तं akshaip-sam
2. अक्षैप्तीः akshaip-siḥ
3. अक्षैप्तीत् akshaip-sit

- अक्षैप्त स akshaip-sva
- अक्षैप्तं akshaip-tam (§ 351)
- अक्षैप्तां akshaip-tām

- अक्षैप्तम akshaip-sma
- अक्षैप्त अक्षैप्ता
- अक्षैप्तुः akshaip-suḥ

ĀTMANEPA DA.

1. अक्षिप्ति॑ akship-si
2. अक्षिप्त्याः akship-thāḥ
3. अक्षिप्तं akship-ta

- अक्षिप्तवहि akship-svahi
- अक्षिप्तायां akship-sāthām
- अक्षिप्तातां akship-sātām

- अक्षिप्तमहि akship-smahi
- अक्षिभृं akshib-dhvam
- अक्षिप्तसत् akship-sata

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी nī, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Ātmanepada.

PARASMAIPADA.

1. अनैषं anaisham
2. अनैषीः anaishīḥ
3. अनैषीत् anaishīt

- अनैष्व anaishva
- अनैष्टं anaishṭam
- अनैष्टां anaishṭām

- अनैषम anaishma
- अनैष्ट अनैष्टा
- अनैष्टुः anaishūḥ

ĀTMANEPA DA.

1. अनेषि॑ aneshi
2. अनेष्टाः aneshītāḥ
3. अनेष्ट aneshīṭa

- अनेष्वहि aneshvahi
- अनेष्टायां aneshītāyām
- अनेष्टातां aneshītātām

- अनेष्महि aneshmahi
- अनेष्टुँ anedhvam
- अनेष्टत् aneshata

c. Verbs ending in श्रु॒ रि॑; कृ॒ kri, to do.

Vṛiddhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अकार्षं akársham
2. अकार्षीः akárshīḥ
3. अकार्षीत् akárshīt

- अकार्ष्वं akárshva
- अकार्ष्टं akárshṭam
- अकार्ष्टां akárshṭām

- अकार्ष्मं akárshma
- अकार्ष्ट अकार्ष्टा
- अकार्ष्टुः akárshūḥ

ÂTMANE PAD A.

| | | |
|-------------------|----------------------|---------------------|
| 1. अकृषि akriṣhi | अकृष्वहि akriṣhvahi | अकृष्महि akrishmahi |
| 2. अकृथाः akriθāḥ | अकृपाथां akriṣhāthām | अकृद्धं akriḍhhvam |
| 3. अकृत akriṭa | अकृपातां akriṣhātām | अकृपत akrishata |

d. Verbs ending in आ ā; दा dā, to give.

Âtmane pada only; आ ā changed into इ i.

ÂTMANE PAD A.

| | | |
|-------------------|-----------------------|--------------------|
| 1. अदिषि adishi | अदिष्वहि adishvahi | अदिष्महि adishmahi |
| 2. अदिथाः adithāḥ | अदिष्पाथां adishāthām | अदिद्धं adidhhvam |
| 3. अदिता adita | अदिष्पातां adishātām | अदिष्पत adishtata |

e. Verbs ending in चू ri; स्त्री strī, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ i.

In Âtmane pada the insertion of इ i is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ i is inserted, then Guṇa (§ 348) and optionally lengthening of इ i. (§ 341.)

If इ i is not inserted, then चू ri changed to ईरि. (§ 350.)

PARASMAIPADA.

अस्तारिष्म astāriṣham, &c., like First Form.

| First Form, with इ i. | ÂTMANE PAD A. SINGULAR. | Second Form, without इ i. |
|--------------------------|----------------------------|------------------------------|
|--------------------------|----------------------------|------------------------------|

| | | |
|--|-----------------------------|------------------------------|
| 1. अस्तरिषि or अस्तरीषि astarishi or astarishi | अस्तरिष्वहि astarishvahi | अस्तीष्वहि astīrshahi |
| 2. अस्तरिष्ठाः or अस्तरीष्ठाः astarishṭāḥ or astarishṭāḥ | अस्तरिष्ठाहि astarishṭāhahi | अस्तीष्ठाहि astīrshṭāhahi |
| 3. अस्तरिष्ठ एव or अस्तरीष्ठ एव astarishṭa or astarishṭa | अस्तरिष्ठातां astarishṭātām | अस्तीष्ठाता॒ एव astīrshṭātām |

DUAL.

| | |
|--|-----------------------------------|
| 1. अस्तरिष्वहि or अस्तरीष्वहि astarishvahi or astarishvahi | अस्तीष्वहि॒ एव astīrshvahi॒ एव |
| 2. अस्तरिष्पाथां or अस्तरीष्पाथां astarishāthām or astarishāthām | अस्तीष्पाथां॒ एव astīrshāthām॒ एव |
| 3. अस्तरिष्पातां or अस्तरीष्पातां astarishātām or astarishātām | अस्तीष्पातां॒ एव astīrshātām॒ एव |

PLURAL.

| | |
|--|--|
| 1. अस्तरिष्महि or अस्तरीष्महि astarishmahi or astarishmahi | अस्तीष्महि॒ एव astīrshmahi॒ एव |
| 2. अस्तरिष्वंद्धं or अस्तरीष्वंद्धं astarividhvam-dhvam or astarividhvam-dhvam | अस्तीष्वंद्धं॒ एव astīrshvam-dhvam॒ एव |
| 3. अस्तरिष्पत or अस्तरीष्पत astarishata or astarishata | अस्तीष्पत॒ एव astīrshata॒ एव |

| | |
|-----------------------------------|-----------------------------------|
| अस्तीष्वहि॒ एव astīrshvahi॒ एव | अस्तीष्वहि॒ एव astīrshvahi॒ एव |
| अस्तीष्पाथां॒ एव astīrshāthām॒ एव | अस्तीष्पाथां॒ एव astīrshāthām॒ एव |
| अस्तीष्पातां॒ एव astīrshātām॒ एव | अस्तीष्पातां॒ एव astīrshātām॒ एव |

f. Verbs with penultimate चू ri; सृज् srij, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmane pada.

PARASMAIPADA.

| | | |
|--------------------------|-------------------------|-------------------------|
| 1. अस्तास्थं asrāksham | अस्तास्थ asrākshva | अस्तास्थ asrākshma |
| 2. अस्तास्थः asrākshāḥ | अस्तास्थ asrākshātām | अस्तास्थ asrākshātām |
| 3. अस्तास्थीत् asrākshīt | अस्तास्थीत् asrākshītām | अस्तास्थीत् asrākshītām |

ÂTMANE PAD A.

| | | |
|------------------------|----------------------------|----------------------------|
| 1. असृष्टि asrikshi | असृष्ट्वहि asrikshvahi | असृष्ट्वहि asrikshmahi |
| 2. असृष्टाः asrikshṭāḥ | असृष्ट्पाथां asrikshṭāthām | असृष्ट्पाथां asrikshṭāthām |
| 3. असृष्ट एव asrikshṭa | असृष्ट्पातां asrikshṭātām | असृष्ट्पातां asrikshṭātām |

g. Verbs ending in व् h; दह् dah, to burn.

PARASMAIPADA.

1. अधाक्षं adháksham
2. अधाक्षीः adhákshīḥ
3. अधाक्षीत् adhákshīt

- अधाक्षं adhákshva
- अदाग्धं addydhām
- अदाग्धां addydhām

- अधाक्षम् adhákshma
- अदाग्धम् adágydhā
- अधाक्षुः adhákshuh

ĀTMANEPAḌA.

1. अधक्षि adhakshi
2. अदग्धाः adagdhāḥ
3. अदग्ध adagdha

- अधक्षव्हि adhakshvahi
- अधक्षाधाम् adhakshádhām
- अधक्षाताम् adhakshátām

- अधक्षमहि adhakshmahi
- अधग्धव्म adhagdhvam
- अधक्षत् adhakshata

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yā, to go.

1. अयासिष्यं ayásisham
2. अयासीः ayásīḥ
3. अयासीत् ayásit

- अयासिष्यं ayásishva
- अयासिष्यं ayásishṭam
- अयासिष्यं ayásishṭām

- अयासिष्म् ayásishma
- अयासिष्टा ayásishṭa
- अयासिष्पुः ayásishuh

नम् nam, to bend.

1. अनंसिष्यं anāṁsisham
2. अनंसीः anāṁsīḥ
3. अनंसीत् anāṁsit

- अनंसिष्यं anāṁsishva
- अनंसिष्यं anāṁsishṭam
- अनंसिष्यं anāṁsishṭām

- अनंसिष्म् anāṁsishma
- अनंसिष्टा anāṁsishṭa
- अनंसिष्पुः anāṁsishuh

FIRST AORIST.

Fourth Form.

दिश् diś, to show.

PARASMAIPADA.

1. अदिक्षं adiksham
2. अदिक्षीः adikshīḥ
3. अदिक्षत् adikshat

- अदिक्षाव् adikshávā
- अदिक्षात् adikshatam
- अदिक्षाताम् adikshatām

- अदिक्षाम् adiksháma
- अदिक्षत् adikshata
- अदिक्षन् adikshan

ĀTMANEPAḌA.

1. अदिक्षि adikshi
2. अदिक्षयाः adikshathāḥ
3. अदिक्षत् adikshata

- अदिक्षाव्हि adikshávahī
- अदिक्षाधाम् adikshádhām
- अदिक्षाताम् adikshatām

- अदिक्षामहि adikshámahi
- अदिक्षधव्म adikshadhvam
- अदिक्षतं adikshanta

गुह् guh, to hide.

PARASMAIPADA.

1. अघुक्षं aghuksham
2. अघुक्षः aghukshīḥ
3. अघुक्षत् aghukshat

- अघुक्षाव् aghukshávā
- अघुक्षत् aghukshatam
- अघुक्षताम् aghukshatām

- अघुक्षाम् aghuksháma
- अघुक्षत् aghukshata
- अघुक्षन् aghukshan

ÂTMANE PAD A.

1. अयुक्षि aghukshi अयुक्षावहि aghukshávahi or अगूहवि aguhvahi अयुक्षामहि aghukshámahi
2. अयुक्षथा: aghukshatháḥ or अगूढः agúdháḥ अयुक्षाथां aghuksháthám अयुक्षध्वं or अगूढँ¹
3. अयुक्षत aghukshata or अगूढ़ agúdha अयुक्षातां aghukshátám अयुक्षंत aghukshanta

It may also follow the First Form, अगूढिष्ठं agúhisham and अगूहिषि agúhishi.
(§ 337, I. 1.)

लिह् lih, to smear.

PARASMAIPADA.

- | | | |
|----------------------|----------------------|---------------------|
| 1. अलिक्षम् aliksham | अलिक्षाव aliksháva | अलिक्षाम् aliksháma |
| 2. अलिक्षः alikshah | अलिक्षतं alikshatam | अलिक्षत् alikshata |
| 3. अलिक्षत् alikshat | अलिक्षतां alikshatám | अलिक्षन् alikshan |

ÂTMANE PAD A.

1. अलिक्षि alikshi अलिक्षावहि alikshávahi or अलिहवि alihvahi अलिक्षामहि alikshámahi
2. अलिक्षथा: alikshatháḥ or अलीढः alidháḥ अलिक्षाथां aliksháthám अलिक्षध्वं or अलीढँ²
3. अलिक्षत alikshata or अलीढ़ alidha अलिक्षातां alikshátám अलिक्षंत alikshanta

दुह् duh, to milk.

PARASMAIPADA.

अधुक्षं adhuksham, &c.

ÂTMANE PAD A.

1. अधुक्षि adhukshi अधुक्षावहि adhukshávahi or अदुहवि aduhvahi अधुक्षामहि adhukshámahi
2. अधुक्षथा: adhukshatháḥ or अदुरथा: adugdháḥ अधुक्षाथां adhuksháthám अधुक्षध्वं or अधुरध्वं³
3. अधुक्षत adhukshata or अदुरध्वं adugdha अधुक्षातां adhukshátám अधुक्षंत adhukshanta

दिह् dih, to anoint.

PARASMAIPADA.

अधिक्षम् adhiksham, &c.

ÂTMANE PAD A.

- | | | |
|--------------------------------------|-----------------------------------|-------------------------------------|
| 1. अधिक्षि adhikshi | अधिक्षावहि or अदिहवि ⁴ | अधिक्षामहि adhikshámahi |
| 2. अधिक्षथा: or अदिरथा: ⁵ | अधिक्षाथां adhiksháthám | अधिक्षध्वं or अधिरध्वं ⁶ |
| 3. अधिक्षत or अदिरध्वं ⁷ | अधिक्षातां adhikshátám | अधिक्षंत adhikshanta |

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ a, like those of the Tud form.

¹ aghukshadhvam or aghúdhvam.

² alikshadhvam or alidhvam.

³ adhukshadhvam or adhugdhvam.

⁴ adhikshávahi or adihvahi.

⁵ adhikshatháḥ or adigdháḥ.

⁶ adhikshadhvam or adhigdhvam.

⁷ adhikshata or adigdha.

सिच् *sich*, to sprinkle. Pres. सिंचामि *siñchāmi*; Impf. असिंचं *asiñcham*.

PARASMAIPADA.

1. असिंचं *asicham*असिंचाव *asicháva*असिंचाम *asicháma*2. असिंचः *asichaḥ*असिंचतं *asichatam*असिंचत *asichata*3. असिंचत् *asichat*असिंचतां *asichatám*असिंचन् *asichan*

ÂTMANE PAD A.

1. असिंचे *asiche*असिंचावहि *asichávahi*असिंचामहि *asichámaḥi*2. असिंचथा: *asichathāḥ*असिंचेयां *asichethám*असिंचथं *asichadhvam*3. असिंचत *asichata*असिंचेतां *asichetám*असिंचतं *asichanta*

हे *hve*, to call. Pres. ह्यामि *hvayāmi*; Impf. अह्ययं *ahvayam*; General base हु *hū*.

PARASMAIPADA.

1. अह्यं *ahvam*अह्याव *ahváva*अह्याम *ahváma*2. अह्यः *ahvah*अह्यतं *ahvatam*अह्यत *ahvata*3. अह्यत् *ahvat*अह्यतां *ahvatám*अह्यत् *ahvan*

ÂTMANE PAD A.

1. अहे *ahve*अह्यावहि *ahvávahi*अह्यामहि *ahvámaḥi*2. अह्यथा: *ahvathāḥ*अह्येयां *ahvethám*अह्यधं *ahvadhvam*3. अह्यत *ahvata*अह्येतां *ahvetám*अह्यंत *ahvanta*

§ 364. Roots ending in आ *a*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: हे *hve* substitutes ह *hva*, Aor. अह्यं *ahvam*; श्वि *śvi* substitutes श्व *śva*, Aor. अश्वं *āsvam*. Roots ending in चू *ri*, and the root दृश् *driś*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short अ *a*: मृ *sri*, to go, असरत् *asarat*; दृश् *driś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कंद् *skand*, to step, अस्कंद् *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अवचचं *avavacham*); अपत्तं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपत्तं *apapatam*); अनेशं *aneśam*, I perished, Kāś. on Pāṇ. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिष्यं *āśisham*, I ordered, from शास् *śás*; आस्तं *āsthām*, I threw, from अस् *as*. (Pāṇ. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्तं *āsthām*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्यं *ahvam*), in Par., and optionally in Âtm. (Pāṇ. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत् *alipata* or अलिप्त *alipita*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73–136), द्युतादि *dyutāddi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical ल् *li*, in the Parasmaipada. (Pāṇ. III. 1, 55.)

The verbs सृ *sri*, to go, शास् *śās*, to order, and चृ *ṛi*, to go (आरं *āram*), in Par. and Ātm. (Pāṇ. III. I, 56.)

Optionally, verbs technically marked by इर् *ir*, but in the Parasmaipada only (Pāṇ. III. I, 57). अभिदत् *abhidat* or अभैत्सीत् *abhaitsit*.

Optionally, जृ *jṛi*, to fail, संभ् *stambh*, to stiffen (अस्तभत् *astabhat* or अस्तंभीत् *astambhit*), मुच् *mruch*, to go (अमुचत् *amruchat* or अमोचीत् *amrochit*), मुच् *mluch*, to go, ग्रुच् *gruch*, to steal, ग्लुच् *gluch*, to steal, ग्लुञ्च् *gluñch*, to go (अग्लुचत् *agluchat* or अग्लुञ्चीत् *agluñchit*), श्री *śri*, to grow (irregularly अश्रत् *asvat*), but in the Parasmaipada only. (Pāṇ. III. I, 58.)

§ 368. There are a few verbs, ending in आ *ā*, ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada; also भू *bhū*, to be. They retain throughout the long final vowel, except before the उः *uh* of the 3rd pers. plur., before which the final आ *ā* is rejected. In the Ātmanepada these verbs in आ *ā* take the Second Form of the first aorist, and change आ *ā* to इ *i*.

दा *dā*, to give. Pres. ददामि *dadámi*; Impf. अददां *adadám*.

PARASMAIPADA.

| | | |
|----------------------|----------------------|-------------------|
| 1. अदां <i>adám</i> | अदाव <i>adáva</i> | अदाम <i>adáma</i> |
| 2. अदाः <i>addáḥ</i> | अदातं <i>adátam</i> | अदात <i>adáta</i> |
| 3. अदात् <i>adát</i> | अदातां <i>adátám</i> | अदुः <i>aduh</i> |

भू *bhū*, to be. Pres. भवामि *bhavámi*; Impf. अभवं *abhavam*.

PARASMAIPADA.

| | | |
|---------------------------|-----------------------|-----------------------|
| 1. अभूवं <i>abhúvam</i> * | अभूव <i>abhúva</i> | अभूम <i>abhúma</i> |
| 2. अभूः <i>abhúḥ</i> | अभूतं <i>abhútam</i> | अभूत <i>abháta</i> |
| 3. अभूत् <i>abhút</i> | अभूतां <i>abhútám</i> | अभूवन् <i>abhúvan</i> |

Verbs which take this form are,

गा *gā*, to go; दा *dā*, to give; धा *dhā*, to place; पा *pā*, to drink; स्या *sthā*, to stand; दे *de*, to guard; दो *do*, to cut; भू *bhū*, to be. (Pāṇ. II. 4, 77.)

Optionally, ग्रा *ghrā*, to smell; धे *dhe*, to drink; शो *śo*, to sharpen; छो *chho*, to cut; सो *so*, to destroy. (Pāṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in न् *n* or ण् *ṇ* may form the 2nd and 3rd pers. sing. Ātm. in थाः *tháḥ* and न *ta*, before which the final nasal is rejected. तन् *tan*, to stretch; Aor. अतनिष्ट *atanishṭa* or अतत *atata*; अतनिष्टाः *atanishṭháḥ* or अतताः *atatháḥ* (Pāṇ. II. 4, 79). These forms might be considered as irregular Ātmanepada forms of the second aorist, or of the first aorist II, with loss of initial स्.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in अय् *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

अत्रि *sri*, to go, द्रु *dru*, to run, सृ *sru*, to flow, कम् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अशिश्वियत् *asiśriyat*.

Optionally, अति *sti*, to grow, धे *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अदधत् *adadhat*, § 364, (or अधात् *adhāt* or अधासीत् *adhásīt*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिश्वियत् *asiśriyat*, he went. अदुद्रुवत् *adudruvat*, he ran. असुस्रुवत् *asusruvat*, he flowed.

अचकमत् *achakamat*, he loved. अदधत् *adadhat*, he sucked. अशिश्वियत् *asiśriyat*, he grew; also Sec. Aor. अस्वत् *asvat* and First Aor. अस्वयत् *asvayat* (Pāṇ. III. 1, 49).

हे *hve*, to call, forms its Aor. Caus. अज्ञाहवत् *ajñahavat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अय् *ay* drop अय् *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ á to अ ā; ए e to इ i; ओ o to उ u; अर्, आर् *är*, to चु ri; ईर् *ir* to चु ri. (Pāṇ. VII. 4, 7.)

Thus मादयति *mádayati* would become मद् *mad*, (Aor. अमीमदं *amímadam*.)

भेदयति *bhedayati* — — भिद् *bhid*, (Aor. अबीभिदं *abibhidam*.)

मोदयति *modayati* — — मुद् *mud*, (Aor. अमूमुदं *amúmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आा, ईि, ए e, ऐ ai, ऊ ū, ओ o, औ au are represented in the reduplicative syllable by अा, इ॒, इ॑, इ॒, उ u, उ ū, उ ū†.

मालयति *málayati*, अममालं *amamálam*. टीकपति *tikayati*, अटिटीकं *atitíkam*.

लोकयति *lokayati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ a, इ i, उ u, चु ri. Here the tendency is to make the reduplicated base, with the augment, either -॒- or ॒-॒. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amúmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From माला *mála*, a garland, is formed the denominative मालयति *málayati*, Red. Aor. अममालत् *amamálat*; शास् *śás*, Caus. शासयति *śásayati*, he punishes, Red. Aor. अशासासत् *asásásat*.

Those with technical चु ri: बाध् *bádh*, to hurt; Caus. बाधयति *bádhayati*; Aor. अबाधत् *ababádhat*.

भ्राज् *bhráj*, to shine, भास् *bhás*, to shine, भाष् *bhásh*, to speak, दीप् *dip*, to lighten, जीव् *jiv*, to live, मील् *mil*, to meet, पीड् *pid*, to vex, shorten their vowel optionally. Ex. भ्राज् *bhráj*; अबध्राजत् *ababhrájat* or अबिभ्रजत् *abibhrajat* (§ 374).

† वेष्टय् *veshtay*, to surround, चेष्टय् *cheshtay*, to move, take either इ i or अ a in the reduplicative syllable; अवेष्टत् *avaveshtat* or अविवेष्टत् *aviveshtat*. द्योतय् *dyotay*, to lighten, takes इ i; अदिद्युतत् *adiduyutat*.

long vowel (*achuchyutat*, not *achúch�utat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ a, इ i, उ u, ऊ ?i are represented in the reduplicative syllable by अ a or इ i, इ i, उ u, इ i; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ० - ०.

पच् *pach*, to cook, पाचयति *pácháyati*; अपीपचत् *ápípachat**.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबीभिदत् *ábíbhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमूमुदत् *ámámudat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अवीवृतत् *ávívritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámímrijat*.

कृत् *krit*, to praise, कीर्तयति *kírtáyati*; अचीकृतत् *áchíkriticat*†.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतियजत् *átityajat*.

ध्राज् *bhráj*, to shine, ध्राजयति *bhrájáyati*; अविध्रजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अचिक्षिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युतत् *áchuchyutat*.

स्वृ *svri*, to sound, स्वारयति *sváráyati*; असिस्वरत् *ásisvarat*.

2. ० ० - .

रख् *raksh*, to protect, रक्षयति *raksháyati*; अररखत् *árarakshat*†.

भिक् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रछ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कंद् *skand*, to step, स्कंदयति *skandáyati*; अचस्कंदत् *áchaskandat*.

§ 377. Roots with radical ऊ ?i or ऊ ?i, followed by a consonant, may optionally take the ० - ० or ० ० - forms.

* गणय् *gaṇay* and कथय् *kathay* take इ i or अ a optionally; अनीगणत् *ájīgaṇat* or अनगणत् *ájagaṇat*.

† The following verbs take अ a instead of इ i or इ i in the reduplicative syllable of the aorist in the causative:

स्मृ *smri*, दृ *dri*, त्वर् *tvar*, प्रथ् *prath*, म्रद् *mrad*, स्त्रि *stri*, स्पश् *spas*.

स्मृ *smri*; Caus. स्मारयति *smáráyati*; Aor. अस्मारत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guṇa of त्, ऊ ?i,) in the desiderative by उ u, take उ u instead of इ i in the reduplicated aorist:

नु *nu*; Caus. नावयति *náváyati*; Des. नुनावयिषति *núnávayishati*; Aor. of Caus. अनूनवं *ánúnavam*.

‡ Radical अ a is reduplicated by अ a if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartáyati*; अवृत् *ávritat* or अवर्तत् *ávavartat*. (Pán. VII. 4, 7.)

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमृज् *ámimrijat* or अमार्जत् *ámamárjat*.

कृत् *krit*, to praise, कीर्तयति *kírtáyati*; अचीकृत् *áchikrítat* or अचिकृत् *áchikrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus आश् *as* forms the Caus. आशय् *ásáy*. This after throwing off आय् *ay*, and shortening the vowel, becomes आश् *as*; this reduplicated, आशिश् *as-iś*; and lastly, with augment and termination, आशिशं *ás-iś-am*.

In the same manner, आर्चिचं *árchicham*, आ॒ञ्जि॑ञ्जं *aúbjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pā*, to drink, which forms its causal aorist as अपीपत् *ápípyat* (instead of अपीपयत् *ápípayat*). Pán. VII. 4, 4.

स्था *sthā*, to stand, which forms its causal aorist as अतिष्ठिपत् *átishṭhipat* (instead of अतिष्ठपत् *átishṭhapat*).

ग्रा *ghrá*, to smell, which forms its causal aorist as अनिग्निपत् *ájighripat* or अनिग्नपत् *ájighrapat*.

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिश्रयं *ásisírayam*
2. अशिश्रयः *ásisírayah*
3. अशिश्रयत् *ásisírayat*

- अशिश्रयाम् *ásisírayáma*
- अशिश्रयत् *ásisírayata*
- अशिश्रयन् *ásisírayan*

ĀTMANE PADĀ.

1. अशिश्रये *ásisíraye*
2. अशिश्रयथः *ásisírayathdh*
3. अशिश्रयत् *ásisírayata*

- अशिश्रयावहि *ásisírayávahi*
- अशिश्रयेण *ásisírayethám*
- अशिश्रयेतं *ásisírayetám*

- अशिश्रयामहि *ásisírayámahi*
- अशिश्रयध्वं *ásisírayadhvam*
- अशिश्रयंत *ásisírayanta*

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate *i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *a*.

The fourth form of the first aorist is likewise of very limited use; see § 360. As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.

1. इष्यामि *ishyámi*
2. इष्यसि *ishyási*
3. इष्यति *ishyáti*

DUAL.

- इष्यावः *ishyávah*
- इष्याथः *ishyáthaḥ*
- इष्यातः *ishyátaḥ*

PLURAL.

- इष्यामः *ishyámah*
- इष्याथा *ishyáthā*
- इष्यांति *ishyánti*

ĀTMANEPAADA.

1. इष्ये *ishyé*
2. इष्यसे *ishyáse*
3. इष्यते *ishyáte*

- इष्यावहे *ishyávahē*
- इष्येथे *ishyétha*
- इष्येते *ishyéta*

- इष्यामहे *ishyámahe*
- इष्याध्वे *ishyádhve*
- इष्यान्ते *ishyánte*

The cases in which the इ *i* of इष्यामि *ishyámi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *i*, see § 340. On the change of श *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyámi*) and § 345 (*márkshyámi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *a*; गै *gai*, to sing, गास्यामि *gásyámi*, &c.
2. Final इ *i* and ई *i*, उ *u*, ऊ *ū*, चूर्ण *ri* and चूर्ण *ri*, take Guṇa; नि *ji*, to conquer, जेष्यामि *jeshyámi*; भू *bhū*, भविष्यामि *bhavishyámi*; कृ *kri*, करिष्यामि *karishyámi*; हृ *dri*, to tear, दरिष्यामि *darishyámi* or दरीष्यामि *darishyámi*. There are the usual exceptions, कूर्ण *kūrū*, to sound, कुविष्यामि *kuvishyámi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, चूर्ण *ri*, prosodially short, take Guṇa; चूर्ण *ri* becomes शूर्ण *ir*; बुध *budh*, बोधिष्यामि *bodhishyámi*; भिट् *bhid*, भेत्यति *bhetsyáti*.

बुध् *budh*, to know,
with intermediate इ॒ि.

PARASMAIPADA.

DUAL.

PLURAL.

1. बोधिष्यामि *bodhishyámi*
 2. बोधिष्यसि *bodhishyási*
 3. बोधिष्यति *bodhishyáti*

बोधिष्यावः *bodhishyávah*

बोधिष्यथः *bodhishyáthah*

बोधिष्यतः *bodhishyátaḥ*

ATMANEPADA.

बोधिष्यावहे *bodhishyávahē*

बोधिष्येथे *bodhishyéthē*

बोधिष्येते *bodhishyéte*

बोधिष्यामः *bodhishyámaḥ*

बोधिष्यतः *bodhishyáthā*

बोधिष्यन्ति *bodhishyánti*

इ॒ि, to go,
without intermediate इ॒ि.

PARASMAIPADA.

1. एष्यामि *eshyámi*

2. एष्यसि *eshyási*

3. एष्यति *eshyáti*

एष्यावः *eshyávah*

एष्यथः *eshyáthah*

एष्यतः *eshyátaḥ*

एष्यामः *eshyámaḥ*

एष्यथः *eshyátha*

एष्यन्ति *eshyánti*

ATMANEPADA.

एष्यावहे *eshyávahē*

एष्येथे *eshyéthē*

एष्येते *eshyéte*

एष्यामहे *eshyámahe*

एष्याध्वे *eshyádhve*

एष्यान्ते *eshyánte*

Conditional.

§ 383. The future is changed into the conditional by the same process
by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ॒ि.

PARASMAIPADA.

DUAL.

PLURAL.

1. अबोधिष्यं *abodhishyam*
 2. अबोधिष्यः *abodhishyah*
 3. अबोधिष्यत् *abodhishyat*

अबोधिष्याव *abodhishyáva*

अबोधिष्यतं *abodhishyatam*

अबोधिष्यतां *abodhishyatám*

अबोधिष्याम *abodhishyáma*

अबोधिष्यत *abodhishyata*

अबोधिष्यन् *abodhishyan*

ATMANEPADA.

अबोधिष्यावहि *abodhishyávahi*

अबोधिष्येयां *abodhishyethám*

अबोधिष्येतां *abodhishyetám*

अबोधिष्यामहि *abodhishyámaḥi*

अबोधिष्यध्वं *abodhishyadhvam*

अबोधिष्यन्तं *abodhishyanta*

इ॒ि,
without intermediate इ॒ि.

PARASMAIPADA.

1. ऐश्यं *aishyam*

2. ऐश्यः *aishyah*

3. ऐश्यत् *aishyat*

ऐश्याव *aishyáva*

ऐश्यतं *aishyatam*

ऐश्यतां *aishyatám*

ऐश्याम *aishyáma*

ऐश्यत *aishyata*

ऐश्यन् *aishyan*

ÂTMANE PADĀ.

| | | |
|----------------------|------------------------|----------------------|
| १. ऐप्ये aishyē | ऐप्याद्वहि aishyādvahi | ऐप्यामहि aishyāmahi |
| २. ऐप्याः aishyathāḥ | ऐप्येत्थां aishyethāṁ | ऐप्यध्वं aishyadhvam |
| ३. ऐप्यत् aishyata | ऐप्येत्तां aishyetāṁ | ऐप्यंत् aishyanta |

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

| | | |
|-------------------|------------------|------------------|
| १. इतास्मि itāsmi | इतास्वः itāsvah | इतास्मः itāsmah |
| २. इतासि itāsi | इतास्थः itāsthah | इतास्थ ि itāstha |
| ३. इता itā | इतारौ itārau | इतारः itārah |

ÂTMANE PADĀ.

| | | |
|----------------|-------------------|-------------------|
| १. इताहे itāhe | इतास्वहे itāsvahē | इतास्महे itāsmahē |
| २. इतासे itāse | इतासाधे itāsādhe | इताध्वे itādhvē |
| ३. इता itā | इतारौ itārau | इतारः itārah |

These terminations are clearly compounded of ता *tā* (base त्री *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.

| | |
|--------------------------|-------------------------|
| १. बोधितास्मि bodhitāsmi | बोधितास्वः bodhitāsvah |
| २. बोधितासि bodhitāsi | बोधितास्थः bodhitāsthah |
| ३. बोधिता bodhitā | बोधितारौ bodhitārau |

DUAL.

PLURAL.

| |
|-------------------------|
| बोधितास्मः bodhitāsmah |
| बोधितास्थ ि bodhitāstha |
| बोधितारः bodhitārah |

ÂTMANE PADĀ.

| | | |
|-----------------------|--------------------------|--------------------------|
| १. बोधिताहे bodhitāhe | बोधितास्वहे bodhitāsvahē | बोधितास्महे bodhitāsmahē |
| २. बोधितासे bodhitāse | बोधितासाधे bodhitāsādhe | बोधिताध्वे bodhitādhvē |
| ३. बोधिता bodhitā | बोधितारौ bodhitārau | बोधितारः bodhitārah |

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

| | | |
|-------------------|------------------|------------------|
| १. एतास्मि etāsmi | एतास्वः etāsvah | एतास्मः etāsmah |
| २. एतासि etāsi | एतास्थः etāsthah | एतास्थ ि etāstha |
| ३. एता etā | एतारौ etārau | एतारः etārah |

ÂTMANEPAADA.

| | | |
|----------------|-------------------|-------------------|
| १. एताहे etāhe | एतास्वहे etāsvahē | एतास्महे etāsmahē |
| २. एतासे etāse | एतासाथे etāsāthē | एताथे etādhre |
| ३. एता etā | एतारौ etārau | एतारः etārah |

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an स s before the personal terminations. In the Parasmaipada this स s stands between the या yā of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,
yām, yāh, yāt, yāva, yātam, yātām, yāma, yāta, yūh, we have

Ben. यासं, याः, यात्, यास, यासं, यासां, यास, यास्त, यासुः,
yāsam, yāh, yāt, yāsva, yāstam, yādstām, yāsma, yāsta, yāsuḥ.

As the optative is a verbal compound of the modified base with an ancient second aorist of the root या yā, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of या yā. In याः yāh and यात् yāt we have contractions of यास् yāss and यास्त् yāst. In the Veda the 3rd pers. sing. is याः yāh. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pāṇ. VIII. 2, 73–74.)

In the Âtmane pada the स s stands before the terminations of the optative, e.g. सीय sīya instead of ईय īya. Besides this, the personal terminations originally beginning with त t or थ th take an additional स s. Cf. § 351. Thus, instead of

Opt. ईय, ईयाः, ईत्, ईवहि, ईयातं, ईयातां, ईमहि, ईधं, ईरन्,
īyā, īthāh, ītā, īvāhi, īyātām, īyātām, īmāhi, īdhvām, īrān, we have
Ben. सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्यां, सीयास्तां, सीमहि, सीधं, सीरन्.
sīyā, sīshṭhāh, sīshṭā, sīvāhi, sīyāstām, sīyāstām, sīmāhi, sīdhvām, sīrān.

The benedictive in the Âtmane pada is really an optative of the first aorist. Thus from भू bhā, Aor. अभविष्य abhavishi, Ben. भविष्यीय bharishīya; from स्तु stu, Opt. Âtm. स्तुवीत् stuvīta, Aor. अस्तोष astoshā, Ben. स्तोषीष्ट stoshīshā; from क्री krī, Opt. Âtm. क्रीणीरन् krīñirān, Aor. अक्रेपत् akreshata, Ben. क्रेपीरन् kreshīran.

§ 386. Verbal bases ending in अय ay (Chur, Caus. Denom. &c.) drop अय ay before the terminations of the benedictive Par.: चोरय् choray, Ben. चोर्यासं choryāsam; but in Âtm. चोरयिष्य chorayishīyā. Denominative bases in य y drop य y in the Ben. Par.: पुत्रीय putrīy, Ben. पुत्रीयासं putrīyāsam; but in Âtm. पुत्रीयिष्य putrīyishīyā.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmane pada to the strengthening forms (§ 344). Hence from चित् chit, Par. चित्यासं chityāsam, Âtm. चेतिष्यीय chetishīyā.

§ 388. The benedictive Parasmaipada never takes intermediate इ i. The benedictive Âtmane pada generally takes intermediate इ i. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य् y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चू ri. Final इ i and उ u, before the य् y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि chi, to gather; Ben. चीयात् chiyāt; Pass. चीयते chiyāte; Int. चेचीयते chechiyāte.

Final चू ri is changed to रि ri. (Pāṇ. VII. 4, 28.)

कृ kri, to do; Ben. क्रियात् kriyāt; Pass. क्रियते kriyāte. (The Intensive has चेक्रियाते chekriyāte, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final चू ri is actually strengthened by Guṇa, and appears as अर् ar. (Pāṇ. VII. 4, 29.)

स्मृ smri, to remember; Ben. स्मर्यात् smaryāt; Pass. स्मर्यते smaryāte; Int. सास्मर्यते sāsmaryāte.

Also in चू ri, to go; Ben. अर्यात् aryāt; Pass. अर्यते aryāte; Int. अरार्यते ardryāte.

Final चू ri is changed to ईर् ir, and, after labials, to ऊर् ur.

स्तृ stri, to stretch; Ben. स्तोर्यात् stiryāt; Pass. स्तोर्यते stiryāte; Int. तेस्तोर्यते testiryāte.

पूर् pri, to fill; Ben. पूर्यात् pūryāt; Pass. पूर्यते pūryāte; Int. पोपूर्यते popūryāte.

Exceptions: शी si is changed to शय् say.

शी si, to lie down; (Ben. श्व्यात् śayyāt does not occur, because the verb is Ātmanepadin);

Pass. श्व्यते śayyāte; Int. शाश्व्यते śāśayyāte. (Pāṇ. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् iyāt; but समियात् samiyāt. (Pāṇ. VII. 4, 24.)

जह् uh, to understand, after prepositions, is shortened to उह् uh. (Pāṇ. VII. 4, 23.)

Ben. जह्यात् uhyāt; Pass. जह्यते uhyāte.

Ben. समुह्यात् samuhyāt; Pass. समुह्यते samuhyāte.

§ 391. The following roots may or may not drop their final न् n, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् jan, to beget; Ben. जायात् jāyāt or जन्यात् janyāt; Pass. जायते jāyāte or जन्यते janyāte;

Int. जाजायते jājāyāte or जंजन्यते jañjanjāyāte.

सन् san, to obtain; Ben. सायात् sāyāt or सन्यात् sanyāt; Pass. सायते sāyāte or सन्यते sanyāte;

Int. सासायते sāsāyāte or संसन्यते saṁsanjāyāte.

खन् khan, to dig; Ben. खायात् khāyāt or खन्यात् khanjāt; Pass. खायते khāyāte or खन्यते khanyāte; Int. चाखायते chākhāyāte or चंखन्यते chaṅkhanyāte.

In the passive only, तन् tan, to stretch; Ben. तन्यात् tanyāt; Pass. तायते tāyāte or तन्यते tanyāte; Int. तंतन्यते tantanyāte.

§ 392. According to a general rule, roots ending in ऐ ai and ओ o change their final diphthong in the general tenses into आ á: धै dhyai, ध्यायते dhyāyāte. Roots ending in आ á retain it: पा pā, पायते páyāte, he is protected. But the following roots change their final vowel into ई ī in the passive and intensive; into ए e in the benedictive Par.; and keep it unchanged before gerundial या ya. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called शु*ghu**, and the following verbs :

| | PASSIVE. | INTENSIVE. | BENEDICTIVE †. | GERUND. |
|-----------------------------|-------------------------|-----------------------------|-------------------------|---------------------------|
| दा <i>dā</i> , to give | दीयते <i>dīyáte</i> | देदीयते <i>dediyáte</i> | देयात् <i>deyát</i> | प्रदाय <i>praddáya</i> |
| मा <i>má</i> , to measure | मीयते <i>mīyáte</i> | मेमीयते <i>memiyáte</i> | मेयात् <i>meyát</i> | प्रमाय <i>pramáya</i> |
| स्था <i>sthā</i> , to stand | स्थीयते <i>sthīyáte</i> | तेष्ठीयते <i>teshīhyáte</i> | स्थेयात् <i>stheyát</i> | प्रस्थाय <i>prastháya</i> |
| गै <i>gai</i> , to sing | गीयते <i>giyáte</i> | जेगीयते <i>jegiyáte</i> | गेयात् <i>geyát</i> | प्रगाय <i>pragdyā</i> |
| पा <i>pā</i> , to drink | पीयते <i>piyáte</i> | पेपीयते <i>pepiyáte</i> | पेयात् <i>peyát</i> | प्रपाय <i>prapdyā</i> |
| हा <i>hā</i> , to leave | हीयते <i>hiyáte</i> | जेहीयते <i>jehtiyáte</i> | हेयात् <i>heyát</i> | प्रहाय <i>prahdyā</i> |
| सो <i>so</i> , to finish | सीयते <i>síyáte</i> | सेपीयते <i>seshyáte</i> | सेयात् <i>seyát</i> | प्रसाय <i>prasdyā</i> |

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap*‡ ||, to sleep; वश् *vas* (Pāṇ. VI. 1, 20), to wish; and the यज्ञादि *yajñādi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyát*; Pass. उच्यते *uchyáte*; Part. उक्तः *uktáḥ*; Ger. उक्ता *uktvā*.

The यज्ञादि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *veye*||, to cover; हे *hve*||, to call; वद् *vad*, to speak; श्वि *śvi*||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyād*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश् *vrasch*, to cut; प्रछ् *prachh*, to ask; भ्रज् *bhraj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *veye*, see § 393, note ||.

ग्रह् *grah*; Ben. गृह्यात् *grihyát*; Pass. गृह्यते *grihyáte*; Part. गृहीतः *grihítáḥ*; Ger. गृहीत्वा *grihítvā*; Int. जरोगृह्यते *jarigrihyáte*.

§ 395. शास् *sás*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śishyát*; Pass. शिष्यते *śishyáte*; Part. शिष्टः *śishtáḥ*; Ger. शिष्टा *śishtvā*; Aor. अशिष्यत् *āśishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots डुदाम्, दाण्, दो, देङ्, डुधान्, and खेट्, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i.e. दाति *dáti*, he cuts, and दायति *dáyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dáyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्रै *glai*, to wither; ग्लेयात् *gleyát* or ग्लायात् *gláyát*. ख्या *khyád*, to call; ख्यायात् *khyáyát* or ख्येयात् *khyeyát*.

‡ स्वाप् *svap*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असूष्यपत् *asúshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *veye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुप्तते *soshupyáte*, सेसिम्यते *sesimyáte*, वेवीयते *veriyáte*. श्वि *śvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोश्यते *śosúyáte* or शेष्वीयते *šeśiyáte*. हे *hve* forms Int. जोहूयते *johuyáte* (Pāṇ. VI. 1, 33). In the intensive चाय् *cháy* forms चेकीयते *chekiyáte* (Pāṇ. VI. 1, 21); घाय् *pyáy*, घेपीयते *pepiyáte* (Pāṇ. VI. 1, 29).

from संस् *srams*, Part. सस्तः *sraṣṭāḥ*, Pass. सस्यते *srasyáte*, Ben. सस्यात् *srasyát*, Ger. सस्या
स्रस्त्वा, Int. सनीसस्यते *sanīsrasyáte*, Aor. अस्ससत् *ásrasat*; from रंज् *rañj*, Ben. रञ्जात् *rajyát*,
Pass. रञ्जते *rajyáte*, Part. रक्तः *raktāḥ*, Ger. रक्ता *raktvā* (or रक्ता *raktvā*, Pāṇ. vi. 4, 32).

§ 396. With regard to the benedictive Ātm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Ātm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, चू *ri* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final चू *ri*, too, remains unchanged, and चू *ri* becomes ईर् *ir*, or, after labials, ऊर् *ür*. खिप् *kship*, to throw, खिप्सीय *kshipsiyá*; पूरि *pri*, to fill, पूर्षीय *púrshiyá*.

Benedictive.

PARASMAIPADA.

1. बुध्यासं *budhyāśam*
2. बुध्याः *budhyāḥ*
3. बुध्यात् *budhyāt*

- बुध्यास्त् *budhyāśva*
- बुध्यास्तं *budhyāśtam*
- बुध्यास्तां *budhyāśtām*

- बुध्यास्म *budhyāśma*
- बुध्यास्ता *budhyāstā*
- बुध्यासुः *budhyāśsuḥ*

ĀTMANEPA DA.

1. बोधिपीय *bodhishiyá*
2. बोधिपीष्टाः *bodhishishṭhāḥ*
3. बोधिपीष्टु *bodhishishṭu*

- बोधिपीवहि *bodhishiváhi*
- बोधिपीयास्तां *bodhishiyáśtām*
- बोधिपीयास्तां *bodhishiyáśtām*

- बोधिपीमहि *bodhishimáhi*
- बोधिपीध्वं *bodhishidhvám*
- बोधिपीर्ण् *bodhishirán*

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the Ātmane pada.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *ya* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the Ātmane pada of Div verbs is in all respects (except in the accent) identical with the passive.

Ātm. नस्ते *náhyate*, he binds; Pass. नस्ते *nahyáte*, he is bound.

§ 399. Bases in चय् *ay* (Chur, Caus. Denom. &c.) drop चय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोधते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; लोलूय्यते *lolúyyáte*, he is cut much.

Intensive bases ending in य् y, preceded by a consonant, drop their य् y.

वेभिद्यू bebhidyू, to sever; वेभिद्यते bebhidyते, it is severed.

दीपी didhi॒, to shine, चेवी revि॒, to yearn, दरिद्रा daridrा॒, to be poor, drop their final vowel, as usual.

दीपी didhi॒, दीप्तते didhyते॒, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

1.

| | |
|-------|---------------|
| Pres. | भूये bhúyé |
| Impf. | अभूये ábhúye |
| Opt. | भूयेप bhúyéya |
| Imp. | भूयै bhúyai |

2.

| |
|---------------------|
| भूयसे bhúyáse |
| अभूयथा॑ः ábhúyatháḥ |
| भूयेथाः bhúyétháḥ |
| भूयस्व bhúyásva |

3.

| |
|-----------------------|
| भूयते bhúyáte |
| अभूयता॑ एता॑ ábhúyatá |
| भूयेत bhúyéta |
| भूयतां bhúyátám |

DUAL.

| | |
|-------|---------------------|
| Pres. | भूयावहे bhúyávahē |
| Impf. | अभूयावहि ábhúyávahī |
| Opt. | भूयेवहि bhúyévahī |
| Imp. | भूयावहै bhúyávahai |

PLURAL.

| | |
|-------|---------------------|
| Pres. | भूयामहे bhúyámahē |
| Impf. | अभूयामहि ábhúyámahi |
| Opt. | भूयेमहि bhúyémahi |
| Imp. | भूयामहै bhúyámahai |

| |
|----------------------|
| भूयते bhúyáte |
| अभूयतां ábhúyetám |
| भूयेताना॑ bhúyéyatám |
| भूयेतां bhúyétám |

General Tenses of the Passive.

§ 401. In the general tenses of the passive, या yá is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Ātmanepada. The या yá of the passive is treated, in fact, like one of the conjugational class-marks (*vikarāṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the Ātmanepada.

Periphrastic Perfect.

The periphrastic perfect is the same as in the Ātmanepada, but the auxiliary verbs अस् as and भू bhú must be conjugated in the Ātmanepada, as well as कृ kri. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense *.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

Thus, instead of अलविष्ट álavishṭa, we find अलावि álāv-i. } First Form.

| | | |
|-----------------------|---|-------------------|
| अबोधिष्ट abodhishṭa, | — | अबोधि abodh-i. |
| अश्चिप्त akshipta, | — | अश्चेपि akshep-i. |
| अनेष्ट aneshṭa, | — | अनायि anáy-i. |
| अकृत akṛita, | — | अकारि akár-i. |
| अदिति adīta, | — | अदायि adáy-i. |
| अस्तीर्ष्ट astīrshṭa, | — | अस्तारि astár-i. |
| असृष्ट asrīshṭa, | — | असर्जि asarj-i. |
| अदग्ध adagdha, | — | अदाहि adāh-i. |
| अदिक्षत adikshata, | — | अदेशि adeś-i. |
| अघुक्षत aghukshata, | — | अगूहि agúh-i. |
| अलिक्षत alikshata, | — | अलेहि aleh-i. |
| अधुक्षत adhukshata, | — | अदोहि adoh-i. |
| अधिक्षत adhikshata, | — | अदेहि adeh-i. |

§ 404. Verbs ending in आ ā or diphthongs, take य् y before the passive इ i.

दा dā, अदायि adāyi, instead of अदिति adīta.

§ 405. Verbs ending in अय् ay (Chur, Caus. Denom. &c.) drop अय् ay before the passive इ i, though in the general tenses, after the dropping of the passive य् ya, the original अय् ay may reappear, i. e. the Âtm. may be used as passive.

बोध्य bodhay, अबोधि abodhi; चोर्य choray, अचोरि achori; राज्य rájay, अराजि aráji.

In the other persons these verbs may either drop अय् ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय bhávay; अभाविष्ट abhávishi, अभाविष्टः abhávishṭháḥ, अभावि abhávi; or अभावयिष्ट abhávayishi, अभावयिष्टः abhávayishṭháḥ, अभावि abhávi.

§ 406. Intensive bases in य् y add the passive इ i, without Guṇa.

Int. बोभूय bobhúy, अबोभूयि abobhúyi.

Intensive bases ending in य् y, preceded by a consonant, drop य् y, and refuse Guṇa.

Int. बेभिद्य bebhidy; Aor. अबेभिदि abebhidi.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष्ट bubodhish; Aor. अबुबोधिष्ट abubodhishi.

* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

- | | | |
|-------------------------------|--|----------------|
| रभ् <i>rabh</i> , to desire, | अरंभि <i>arambhi</i> . (Pāṇ. VII. 1, 63.) | See § 345, 10. |
| रथ् <i>radh</i> , to kill, | — अरंधि <i>arandhi</i> . (Pāṇ. VII. 1, 61.) | |
| जभ् <i>jabh</i> , to yawn, | अजंभि <i>ajambhi</i> . (Pāṇ. VII. 1, 61.) | |
| भंज् <i>bhañj</i> , to break, | अभंजि <i>abhañji</i> or अभाज्जि <i>abhájji</i> . (Pāṇ. VI. 4, 33.) | |
| लभ् <i>labh</i> , to take, | अलंभि <i>alambhi</i> or अलाभि <i>alábhi</i> . (Pāṇ. VII. 1, 69.) | |

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

- | | | |
|----------------------------|--|--|
| जन् <i>jan</i> , to beget, | अजन्नि <i>ajani</i> . (Pāṇ. VII. 3, 35.) | |
|----------------------------|--|--|

- | | | |
|------------------------------|---|--|
| बध् <i>badh</i> , to strike, | अबधि <i>abadhi</i> . (Pāṇ. VII. 3, 35.) | |
|------------------------------|---|--|

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayámi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchámi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Ātmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

| | | |
|------------------------------|------------------------------------|--|
| अलविषि <i>alavishi</i> | अलविष्वहि <i>alavishvahi</i> | अलविष्महि <i>alavishmahi</i> |
| अलविष्टः <i>alavishṭihāḥ</i> | अलविष्पाच्चां <i>alavishṭhātām</i> | अलविष्वच्चं or °द्वं <i>alavidhvam</i> or - <i>dhvam</i> |
| अलावि <i>alávi</i> | अलविष्पातां <i>alavishṭátām</i> | अलविष्पत <i>alavishata</i> |

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Atmanepada. Hence

Fut. बोधिष्ये *bodhishyé*, I shall be known.

Cond. अबोधिष्ये *ābodhishye*, I should be known.

Periphr. Fut. बोधिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhishiyá*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *driś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lú* we have अलावि *alávi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers. अलाविषि *alávi-shi*, by the side of अलविषि *alavi-shi*.

2. अलाविष्टः *alávi-shṭihāḥ*, — — — अलविष्टः *alávi-shṭihāḥ*.

3. अलावि *alávi*, — — — अलावि *alávi*.

- Dual 1. pers. अलाविष्वहि *alávi-shvahi*, by the side of अलविष्वहि *alávi-shvahi*.
2. अलविषाणं *alávi-sháthám*, — — अलविषाणं *alávi-sháthám*.
 3. अलाविषातं *alávi-shátám*, — — अलविषातं *alávi-shátám*.
- Plur. 1. pers. अलविष्महि *alávi-shmahi*, by the side of अलविष्महि *alávi-shmahi*.
2. अलविष्वं *alávi-dhvam* or °द्वः-*dhvam* — — अलविष्वं *alávi-dhvam* or °द्वः-.
 3. अलाविषत *alávi-shata*, — — अलविषत *alávi-shata*.
- Fut. लाविष्ये *lávi-shye*, by the side of लविष्ये *lávi-shye*.
- Cond. अलाविष्ये *alávi-shye*, — — अलविष्ये *alávi-shye*.
- Per. Fut. लाविताहे *lávi-táhe*, — — लविताहे *lávi-táhe*.
- Ben. लाविषीय *lávi-shíya*, — — लविषीय *lávi-shíya*.

- From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *acháyi*; hence
- Aor. अचायिषि *acháyishi*, besides अचेषि *acheshi*, &c.
- Fut. चायिष्ये *cháyishye*, — चेष्ये *cheshye*.
- Cond. अचायिष्ये *acháyishye*, — अचेष्ये *acheshye*.
- Per. Fut. चायिताहे *cháyítáhe*, — चेताहे *chetdhe*.
- Ben. चायिषीय *cháyishíya*, — चेषीय *cheshyáya*.

- From ग्रा *ghrá*, to smell, 3rd pers. sing. Aor. Pass. अग्रायि *aghráyi*; hence
- Aor. अग्रायिषि *aghráyishi*, besides अग्रासि *aghrási*.
- Fut. ग्रायिष्ये *ghráyishye*, — ग्रास्ये *ghrásyé*.
- Cond. अग्रायिष्ये *aghráyishye*, — अग्रास्ये *aghrásyé*.
- Per. Fut. ग्रायिताहे *ghráyítáhe*, — ग्राताहे *ghrátāhe*.
- Ben. ग्रायिषीय *ghráyishíya*, — ग्रासीय *ghrásiyá*.

- From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvári*; hence
- Aor. अध्वारिषि *adhvárishi*, besides अध्वृषि *adhvṛishi* or अध्वरिषि *adhvárishi*.
- Fut. ध्वारिष्ये *dhvárishye*, — ध्वरिष्ये *dhvárishye*.
- Per. Fut. ध्वारिताहे *dhvárítáhe*, — ध्वर्ताहे *dhvártáhe*.
- Ben. ध्वारिषीय *dhvárishíya*, — ध्वरिषीय *dhvárishíya* or ध्वरिषीय *dhvárishíya**

- From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *agháni*; hence
- Aor. अघानिषि *aghánishi*, besides (अवधिषि *avadhishi*). Pán. vi. 4, 62 †.
- Fut. घानिष्ये *ghánishye*, — हनिष्ये *hanishye*.
- Per. Fut. घानिताहे *ghánítáhe*, — हंताहे *hantáhe*.
- Ben. घानिषीय *ghánishíya*, — (वधिषीय *vadhishíya*).

- From दृश् *driś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarshi*; hence
- Aor. अदर्शिषि *adarshishi*, besides अद्रशि *adrikshi*.
- Fut. दर्शिष्ये *darśishye*, — द्रश्ये *drakshye*.
- Per. Fut. दर्शिताहे *darśítáhe*, — द्रश्ताहे *drashṭáhe*.
- Ben. दर्शिषीय *darśishíya*, — द्रश्तीय *drikshíya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhishi*, besides अग्रहीषि *agrahīshi*.

Fut. ग्राहिष्ये *grāhishye*, — ग्रहीष्ये *grahīshye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grahītāhe*.

Ben. ग्राहिषीय *grāhishīya*, — ग्रहीषीय *grahīshīya*.

From रमय् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass.

अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ^३ि in the 3rd pers. sing. Aor. Ātm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Ātmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सातां *udapatsātām*, they two arose, &c. (Pān. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pān. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Ātm.), अदीपि *adīpi* or अदीपिष्टि *adīpishṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Ātm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनिष्टि *ajanishi* or अजनिष्टि *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Ātm.), अबोधि *abodhi* or अबुद्धि *abuddha*.

पूर् *pūr* (पूर्यति *pūrayati*, he fills, Chur.), अपूर्णि *apūri* or अपूरिष्टि *apūrishtā*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, Ātm.; really Div form of Tan), अतायि *atāyi* or अतायिष्टि *atāyishṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्टि *apyāyishṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ^३ि. This gives us the Āṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pān. VI. 1, 173.) Thus

| भवंति | भवंत् | Nom. S. भवन् | Acc. भवंतं | Instr. भवता &c. |
|-----------------|----------------|---------------|------------------|-----------------|
| <i>bhávanti</i> | <i>bhávant</i> | <i>bhávan</i> | <i>bhávantam</i> | <i>bhávatā</i> |
| तुदंति | तुदंत् | तुदन् | तुदंतं | तुदना &c. |
| <i>tudánti</i> | <i>tudánt</i> | <i>tudán</i> | <i>tudántam</i> | <i>tudatá</i> |
| दीव्यंति | दीव्यंत् | दीव्यन् | दीव्यंतं | दीव्यता &c. |
| <i>divyanti</i> | <i>divyant</i> | <i>divyan</i> | <i>divyantam</i> | <i>divyatā</i> |

| चोरयंति | चोरयंत् | Nom. S. चोरयन् | Acc. चोरयंतं | Instr. चोरयता &c. |
|-----------------|-----------|----------------|--------------|-------------------|
| choráyanti | choráyant | choráyan | choráyantam | choráyatā |
| सुन्वंति | सुन्वंत् | सुन्वन् | सुन्वंतं | सुन्वता &c. |
| sunvánti | sunvánt | sunván | sunvántam | sunvatā |
| तन्वंति | तन्वंत् | तन्वन् | तन्वंतं | तन्वता &c. |
| tanvánti | tanvánt | tanván | tanvántam | tanvatā |
| क्रीणंति | क्रीणंत् | क्रीणन् | क्रीणंतं | क्रीणता &c. |
| kríṇánti | kríṇánt | kríṇán | kríṇántam | kríṇatā |
| अदंति | अदंत् | अदन् | अदंतं | अदता &c. |
| adánti | adánt | adán | adántam | adatā |
| जुहति | जुहत् | जुहत् | जुहतं | जुहता (§ 184) |
| júhvati | júhvat | júhvat | júhvatam | júhvatā |
| रूपंति | रूपंत् | रूपन् | रूपंतं | रूपता &c. |
| rundhánti | rundhánt | rundhán | rundhántam | rundhatā |
| बोभुवति Intens. | बोभुवत् | बोभुवत् | बोभुवतं | बोभुवता (§ 184) |
| bóbhuvati | bóbhuvat | bóbhuvat | bóbhuvatam | bóbhuvatā |

§ 415. The participle of the future is formed on the same principle.

| भविष्यंति | भविष्यंत् | Nom. S. भविष्यन् | Acc. भविष्यंतं | Instr. भविष्यता |
|--------------|-------------|------------------|----------------|-----------------|
| bhavishyánti | bhavishyánt | bhavishyán | bhavishyántam | bhavishyatā |

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स s, as it is always followed by a vowel, is changed to श sh. Having the Bha base, it is easy to form the Āṅga and Pada bases, according to § 204. In forming the Āṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः uh, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ i, all verbs which, without counting the उः uh, are monosyllabic in the 3rd pers. plur., insert इ i. (See Necessary इ i, § 338, 1; Optional इ i, § 337, 8.)

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|--------------|----------------|------------------|-------------------|--------------------|
| बभूवुः | बभूवुपा | बभूवान् | बभूवांसं | बभूवद्विः |
| babhúvúḥ | babhúvúshā | babhúván | babhúváñsam | babhúvádbhiḥ |
| निन्युः | निन्युपा | निनीवान् | निनीवांसं | निनीवद्विः |
| ninyúḥ | ninyúshā | niníván | niníváñsam | ninívádbhiḥ |
| तुतुदुः | तुतुदुपा | तुतुड्वान् | तुतुड्वांसं | तुतुड्वद्विः |
| tutudúḥ | tutudúshā | tutudván | tutudváñsam | tutudvádbhiḥ |
| दिदिवुः | दिदिवुपा | दिदिवान् (§ 143) | दिदिवांसं | दिदिवद्विः |
| didivúḥ | didivúshā | didiván | didiváñsam | didivádbhiḥ |
| चोरयामासुः | चोरयामासुपा | चोरयामासिवान् | चोरयामासिवांसं | चोरयामासिवद्विः |
| chorayámásuḥ | chorayámásushā | chorayámásiván | chorayámásiváñsam | chorayámásivádbhiḥ |

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|------------------------|---------------------------|-------------------------|-----------------------------|--------------------------------|
| सुपुत्रः sushuvúḥ | सुपुत्रा sushuvúshā | सुपुत्रान् sushuváñ | सुपुत्रांसं sushuváñsam | सुपुत्राण्डिः sushuvádbhiḥ |
| तेनुः tenúḥ | तेनुपा tenúshā | तेनिवान् teniváñ | तेनिवांसं teniváñsam | तेनिवाण्डिः tenivádbhiḥ |
| चिक्रियुः chikriyúḥ | चिक्रियुपा chikriyúshā | चिक्रीवान् chikríváñ | चिक्रीवांसं chikríváñsam | चिक्रीयाण्डिः chikrícádbhiḥ |
| आदुः ádúḥ | आदुपा ádúshā | आदिवान् ádiváñ | आदिवांसं ádiváñsam | आदिवाण्डिः ádivádbhiḥ |
| जुहुवुः juhuvúḥ | जुहुवुपा juhuvúshā | जुहुवान् juhuváñ | जुहुवांसं juhuváñsam | जुहुवाण्डिः juhuvádbhiḥ |
| रुरुधुः rurudhúḥ | रुरुधुपा rurudhúshā | रुरुध्वान् rurudhváñ | रुरुध्वांसं rurudhváñsam | रुरुध्वाण्डिः rurudhvádbhiḥ |

§ 417. In five verbs, where the insertion of इ i before वस vas is optional (§ 337, 8), we get the following forms :

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|--------------|--------------------|-----------------------|---|----------------------------|
| गम् gam | जग्मुः jagmúḥ | जग्मुपा jagmúshā | जग्मिवान् or जगन्वान् * jagmiváñ or jaganváñ | जग्मिवांसं jagmiváñsam |
| हन् han | जघ्नुः jaghnúḥ | जघ्नुपा jaghnúshā | जघ्निवान् or जथन्वान् jaghniváñ or jaghanváñ | जघ्निवांसं jaghniváñsam |
| विद् vid | विविदुः vividúḥ | विविदुपा vividúshā | विविद्वान् or विविदिवान् vividváñ or vividiváñ | विविद्वांसं vividváñsam |
| विश् vis | विविशुः viviśúḥ | विविशुपा viviśúshā | विविश्वान् or विविश्रिवान् viviśváñ or viviśiváñ | विविश्वांसं viviśváñsam |
| दृश् dris | ददृशुः dadṛisúḥ | ददृशुपा dadṛisúshā | ददृश्वान् or ददृशिवान् dadṛisváñ or dadṛisiváñ | ददृश्वांसं dadṛisváñsam |

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे ire, the termination of the 3rd pers. plur. Âtm., and substituting आन ána.

बभूविरे babhúviré—बभूवानः babhúvánáḥ

चक्रिरे chakriré—चक्राणः chakráñáḥ

ददिरे dadiré—ददानः dadáñáḥ

§ 419. The participle present Âtmanepada has two terminations,—माना mána for verbs of the First Division (§ 295), आन ána for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination ने nte, and replace it by मानः mánah.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते ate, and replace it by आनः ánah.

* The same optional forms run through all the Pada and Bha cases.

First Division.

| | |
|-----------------------------------|---------------------------------|
| भवन्ते <i>bháva-nte</i> | भवमानः <i>bháva-mánaḥ</i> |
| तुदन्ते <i>tudá-nte</i> | तुदमानः <i>tudá-mánaḥ</i> |
| दीव्यन्ते <i>divya-nte</i> | दीव्यमानः <i>divya-mánaḥ</i> |
| चोरयन्ते <i>choráya-nte</i> | चोरयमानः <i>choráya-mánaḥ</i> |
| Pass. तुद्यन्ते <i>tudyá-nte</i> | तुद्यमानः <i>tudyá-mánaḥ</i> |
| Caus. भावयन्ते <i>bháváya-nte</i> | भावयमानः <i>bháváya-mánaḥ</i> |
| Des. चुभूषणं <i>búbhūsha-nte</i> | चुभूषमाणः <i>búbhūsha-mánaḥ</i> |
| Int. बोभूयन्ते <i>bobhúyá-nte</i> | बोभूयमानः <i>bobhúyá-mánaḥ</i> |

§ 420. The participle of the future in the Ātmanepada is formed by adding मानः *mánaḥ* in the same manner.

| | |
|---------------------------------|-----------------------------------|
| भविष्यन्ते <i>bhavishyá-nte</i> | भविष्यमाणः <i>bhavishyá-mánaḥ</i> |
| नेष्यन्ते <i>neshyá-nte</i> | नेष्यमाणः <i>neshyá-mánaḥ</i> |
| तोत्स्यन्ते <i>totsyá-nte</i> | तोत्स्यमानः <i>totsyá-mánaḥ</i> |
| एधिष्यन्ते <i>edhishyá-nte</i> | एधिष्यमाणः <i>edhishyá-mánaḥ</i> |

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

| | |
|-----------------------------|-------------------------------|
| भूयन्ते <i>bhúyá-nte</i> | भूयमानः <i>bhúyá-mánaḥ</i> |
| बुध्यन्ते <i>budhyá-nte</i> | बुध्यमानः <i>budhyá-mánaḥ</i> |
| स्तूयन्ते <i>stúyá-nte</i> | स्तूयमानः <i>stúyá-mánaḥ</i> |
| क्रियन्ते <i>kriyá-nte</i> | क्रियमाणः <i>kriyá-mánaḥ</i> |
| भाव्यन्ते <i>bhávyá-nte</i> | भाव्यमानः <i>bhávyá-mánaḥ</i> |

| |
|---|
| भाविष्यन्ते—भाविष्यमाणः: |
| <i>bhavishyá-nte</i> — <i>bhavishyá-mánaḥ</i> |
| नायिष्यन्ते—नायिष्यमाणः: |
| <i>nayishyá-nte</i> — <i>nayishyá-mánaḥ</i> |

Or like the Part. Fut. Ātm.

The Past Participle Passive in तः *táḥ* and the Gerund in त्वा *tvā*.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kri*, कृतः *kritáḥ*, done, masc.; कृता *kritá*, fem.; कृतं *kritám*, neut. लूनः *lúnáḥ*, cut.

This termination तः *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before तः *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination तः *ta*, having always the Udātta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kri*, कृत्वा *kritvā*, having done. पूर् *pūr*, पूर्त्वा *púrtvā* or, from पूर्ण *pún*, पवित्र्वा *pavitvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that ता *tvā* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations न *ta* and ता *tvā* together, as they agree to a great extent, though not altogether.

I. नः *táḥ* and ता *tvā*, with intermediate इ *i*.

§ 424. If नः *taḥ* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before ता *tvā* is regular.

शी शि, to lie down, शयितः *śayitáḥ* (Pāṇ. I. 2, 19); शयित्वा *śayitvā*.

स्विद् *svid*, to sweat, स्वेदितः *sveditáḥ* or स्विनः *svinnáḥ*; स्वेदित्वा *sveditvā*.

मित् *mid*, to be soft, मेदितः *meditáḥ*; मेदित्वा *meditvā*.

क्ष्विद् *kshvid*, to drip, क्ष्वेदितः *kshveditáḥ*; क्ष्वेदित्वा *kshveditvā*.

धृष् *dhrish*, to dare, पर्षितः *dharshitáḥ*; पर्षित्वा *dharshitvā*.

मृप् *mrish*, to bear, मर्षितः *marshitáḥ* (patient), (Pāṇ. I. 2, 20); मर्षित्वा *marshitvā*.

पूर् *pūr*, to purify, पवितः *pavitáḥ* (Pāṇ. I. 2, 22); पवित्वा *pavitvā*, from पूर् *pūn*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before न *ta* with intermediate इ *i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitám* or द्योतितं *dyotitám*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If ता *tvā* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *rvit*, to exist, वर्तित्वा *vartitvā*. संस् *sraus*, to fall, संसित्वा *sraṃsitvā* (Pāṇ. I. 2, 23). पूर् *pūr* (i. e. पूर् *pūn*), to purify, पवित्वा *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य् *y* or व् *v*, preceded by इ, ई *i* or उ, ऊ *u*, take Guṇa optionally (Pāṇ. I. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to तृष् *trish*, to thirst; मृप् *mrish*, to bear; कृष् *kriś*, to attenuate (Pāṇ. I. 2, 25); तृषित्वा *trishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ *i*, ता *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मृप् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *gṛhitvā*; मृइ *mrīd*, to delight, मृडित्वा *mrīḍitvā* (Pāṇ. I. 2, 7); मृद् *mrīd*, to rub, मृदित्वा *mrīditvā*; गुध् *gudh*, to cover, गुधित्वा *gudhitvā*; क्लिङ् *kliś*, to hurt, क्लिशित्वा *kliśitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in थ् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before ता *tvā* (Pāṇ. I. 2, 23); ग्रंथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वंच् *vañch*, to cheat, and लुच् *luñch*, to pluck (Pāṇ. I. 2, 24); वंचित्वा *vañchitvā* or वचित्वा *vachitvā*.

II. नः *táḥ* and ता *tvā*, without intermediate इ *i*.

§ 429. Roots ending in nasals lengthen their vowel before नः *taḥ* and ता *tvā* (Pāṇ. VI. 4, 15). शम् *śam*, to rest, शांतः *śántáḥ*, शांत्वा *śántvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before ता *tvā* (Pāṇ. VI. 4, 18). क्रांत् *kram*, क्रांतः *krāntáḥ*, क्रांत्वा *krāntvā* or क्रंत्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before नः *taḥ* and ता *tvā*. (Pāṇ. VI. 4, 37.)

यम् *yaml*, to check, **यतः** *yatāḥ*, **यत्वा** *yatvā**; **रम्** *ram*, to sport, **रतः** *ratāḥ*, **रत्वा** *ratvā*; **नम्** *nam*, to bend, **नतः** *natāḥ*, **नत्वा** *natvā*; **हन्** *han*, to kill, **हतः** *hatāḥ*, **हत्वा** *hatvā*; **गम्** *gam*, to go, **गतः** *gatāḥ*, **गत्वा** *gatvā*; **मन्** *man*, to think, **मतः** *matāḥ*, **मत्वा** *matvā*; **वन्** *van*, to ask; **तन्** *tan*, to stretch, **ततः** *tatāḥ*, **तत्वा** *tatvā*; and the other verbs of the Tan class, ending in **न् n**.

Note—Of the same verbs those ending in **न् n** drop the nasal before the gerundial **य yā** and insert **त् t**: **प्रमत्य** *pramātya* (Pāṇ. vi. 4, 38): those ending in **म् m** may or may not drop the nasal before the gerundial **य yā**: **प्रगत्य** *pragātya* or **प्रगम्य** *pragāmya*.

§ 431. The following verbs drop final **न् n**, and lengthen the vowel.

जन् *jan*, to bear, **जातः** *jātāḥ*, **जात्वा** *jātvā*; **सन्** *san*, to obtain, **सातः** *sātāḥ*, **सात्वा** *sātvā*; **खन्** *khan*, to dig, **खातः** *khātāḥ*, **खात्वा** *khātvā*.

1. Roots ending in **छ chh**, or **व v**, substitute **ज् ś** and **ञ् ū**. (Pāṇ. vi. 4, 19.)

प्रछ *prachh*, to ask, **पृष्ठः** *pṛishṭāḥ* (§ 125), **पृष्ट्वा** *pṛishṭvā*; **दिव्** *div*, to play, **द्यूनः** *dyūnah*, **द्यूत्वा** *dyūtvā*.

2. Roots ending in **र्छ rchh**, or **र्व rv**, drop their final consonant. (Pāṇ. vi. 4, 21.)

मुर्छु *murchh*, to faint, **मूर्तैः** *mūrtāḥ*; **तुर्षु** *turv*, to strike, **तूर्णैः** *tūrnāḥ*.

§ 432. The following verbs change their **व v** with the preceding or following vowel into **उ ū**. (Pāṇ. vi. 4, 20.)

ज्वर् *jvar*, to ail, **ज्वर्णैः** *jvṛnāḥ*, **ज्वर्त्वा** *jvṛtvā*; **त्वर्** *tvar*, to hasten, **त्वर्णैः** *tvrnāḥ*, **त्वर्त्वा** *tvrtvā*; **स्त्रिव्** *sriv*, to dry, **स्रूतः** *srūtāḥ*, **स्रूत्वा** *srūtvā*; **अव्** *av*, to protect, **आतः** *ātāḥ*, **आत्वा** *ātvā*; **मव्** *marv*, to bind, **मूतः** *mūtāḥ*, **मूत्वा** *mūtvā*.

§ 433. Roots ending in **ऐ ai** substitute **आ ā**; **धै** *dhyai*, to meditate, **ध्यातः** *dhyātāḥ*, **ध्यात्वा** *dhyātvā*; or **ई i**; **गै** *gai*, to sing, **गीतः** *gītāḥ*, **गीत्वा** *gītvā*. Final **ए e** and **आ ā**, too, are changed to **ई i**; **पा pā**, to drink, **पीतः** *pītāḥ*, **पीत्वा** *pītvā*; **धे dhe**, to suck, **धीतः** *dhitāḥ*, **धीत्वा** *dhitvā*.

§ 434. The following roots change their final vowel into **इ i**.

दो *do*, to cut, **दितः** *dītāḥ*, **दित्वा** *dītvā* (Pāṇ. VII. 4, 40); **सो** *so*, to finish, **सितः** *sītāḥ*, **सित्वा** *sītvā*; **मा** *mā*, to measure, **मितः** *mitāḥ*, **मित्वा** *mitvā*; **स्था** *sthā*, to stand, **स्थितः** *sthītāḥ*, **स्थित्वा** *sthītvā*; **था** *dhā*, to place, **हितः** *hitāḥ*, **हित्वा** *hitvā* (Pāṇ. VII. 4, 42); **हा** *hā*, to leave (**हीनः** *hīnāḥ*), **हित्वा** *hitvā* (Pāṇ. VII. 4, 43).

§ 435. **शो** *śo*, to sharpen, and **च्छो** *chho*, to cut, substitute **इ i**, or take the regular **आ ā**. **शो** *śo*, **शितः** *śītāḥ* or **शातः** *śātāḥ*, **शित्वा** *śītvā* or **शात्वा** *śātvā* (Pāṇ. VII. 4, 41).

§ 436. Exceptional forms:

दा *dā*, to give, forms **दत्तः** *dattāḥ*†, **दत्त्वा** *dattvā* (Pāṇ. VII. 4, 46).

स्फाय *sphāy*, to grow, forms **स्फीतः** *sphītāḥ* (Pāṇ. VI. 1, 22).

स्त्रै *styai*, to call (with **प्र pra**), forms **प्रस्तीतः** *prastītāḥ* (Pāṇ. VI. 1, 23) and **प्रस्तीमः** *prastīmāḥ* (Pāṇ. VIII. 2, 54).

श्यै *syai*, to curdle, forms **शीनः** *śīnāḥ*, and **शीतः** *śītāḥ*, cold; but **संश्यानः** *samśyānāḥ*, rolled up (Pāṇ. VI. 1, 24, 25).

प्याय *pyāy*, to grow, forms **पीनः** *pīnāḥ*; but **प्यानः** *pyānāḥ* after certain prepositions (Pāṇ. VI. 1, 28).

§ 437. The verbs which take Samprasāraṇa before **तः taḥ** and **त्वा tvā** have been mentioned

* See verbs without intermediate **इ i**. (§ 332, 13, and 16.)

† After prepositions ending in vowels, **द da** may be dropped, and the final **इ i** and **उ ū** of a preposition lengthened. **प्रदत्तः** *pradattāḥ*, **प्रत्तः** *prattāḥ*; **सुदत्तः** *sudattāḥ*, **सुत्तः** *sūttāḥ*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktah*, उक्ता *uktavā*, &c.

§ 438. Roots which can lose their nasal (§ 345,¹⁰) lose it before तः *tah* and त्वा *tvā*. संस् *sramś*, to tear, सरस्तः *srastah*, सरस्ता *srastvā*.

But संदृ *skand*, to stride, forms its gerund संत्वा *skantvā*, and स्यन्दृ *syand*, to flow, स्यन्त्वा *syantvā* (Pāṇ. vi. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्हः *skannah*, स्यन्हः *syannah*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. vi. 4, 32). नंष्टा *nañshṭvā* or नष्टा *nashṭvā* (but only नष्टः *nashṭah*); रञ्जत्वा *rañktvā* or रक्षत्वा *rakṣtvā* (but only रक्षः *rakṣah*); मञ्ज् *majj*, to dive, मञ्जत्वा *mañktvā* or मक्षत्वा *maktvā* (Pāṇ. vii. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय् *aya*; कारयति *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikirshati*, चिकीर्षितः *chikirshitah*, चिकीर्षित्वा *chikirshitvā*.

§ 441. Intensive verbs ऐति. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *chekrīyitah*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropped; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditah*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्कितः *charkritaḥ*, चर्कित्वा *charkaritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krī class, beginning with लू *lū*, to cut, लूनः *lūnah* (Dhātupāṭha 31, 13; Pāṇ. viii. 2, 44). The most important are, घूनः *dhūnah*, shaken; जीनः *jīnah*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with मू *sū* (Dhātupāṭha 26, 23–35; Pāṇ. viii. 2, 45). The most important are, दूनः *dūnah*, pained; दीनः *dīnah*, wasted; प्रीणः *prīnah*, loved.
3. Verbs ending in चू *ri*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तू *strī*, स्तीर्णः *stīrnah*, spread; शीर्णः *śīrnah*, injured; दीर्णः *dīrnah*, torn; जीर्णः *jīrnah*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnah*, broken; छिद् *chhid*, छिन्नः *chhinnah*, cut. But मद् *mad*, मत्तः *mattah*, intoxicated. In तुद् *nud*, to push, विद् *vid*, to find, and उंद् *und*, to wet, the substitution is optional (Pāṇ. viii. 2, 56); तुन्नः *nunnah* or तुन्तः *nuttah*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with

an indicatory ओ o; भुज् *bhuj* (भुजो *bhujo*, Dhâtupâtha 28, 124), to bend, भुग्नः *bhugnah*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ d, or ए e, ऐ ai, ओ o, changeable to आ ð (Pân. VIII. 2, 43); गै *glai*, ग्रानः *glänah*, faded. Except धै *dhyai*, to meditate, धातः *dhyātah* (Pân. VIII. 2, 57); ख्या *khyd*, to proclaim, ख्यातः *khyātah*. In त्रै *trai*, to protect, घ्रा *ghrā*, to smell, the substitution is optional; त्राणः *trānah* or त्रातः *trātah* (Pân. VIII. 2, 56.)
7. Miscellaneous participles in नः *nah*: पूर्णः *pūrnah*, only if derived from पूर् *pūr*, and then with an optional form पूरितः *pūritah* (Pân. VII. 2, 27); while the participle of प्रे *pri* is said to be पूर्तः *pūrtah* (Pân. VIII. 2, 57); क्षीणः *kshīṇah*, from क्षि *kshi*, to waste; द्यूनः *dyūnah*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtah*)*; लग्नः *lagnah*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीतः *śīnah* and श्यानः *śyānah*, coagulated, but शीतः *śītah*, cold; ह्रीणः *hrīnah* or ह्रीतः *hrītah*, ashamed (Pân. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्षः *pakvdh*, ripe; शुष्कः *sushkah*, dry (Pân. VI. 1, 26); श्वामः *kshāmāh*, weak; कृशः *kṛisāh*, thin; प्रस्तीमः *prastimāh*, crowded; फुलः *phullāh*, expanded; शीवः *kshīvāh*, drunk, &c.

§ 444. By adding the possessive suffix चत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kritāh*, done, becomes कृतवान् *kritavān*, one who has done, but generally used as a definite verb. स कठं कृतवान् *sa kātam kritavān*, he has made the mat; or in the feminine सा कृतवती *sa kritavatī*, and in the neuter तत्कृतवत् *tat kritavat*. They are regularly declined throughout like adjectives in चत् *vat*.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ a, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्वा *tva* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vijītya*. भ्रु *bhri*, to carry, भृत्वा *bhṛtvā*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kshi*, which forms प्रशीय *prakshiyā*, having destroyed (Pân. VI. 4, 59).

* Pân. VIII. 2, 49, allows द्यून *dyūna* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâtha 26, 1. द्यून *dyūna* and परिद्यून *paridyūna*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâtha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय् ay before य् ya (Pāṇ. vi. 4, 56): संगमयति saṅgamáyati, संगमय्य saṅgamáyya, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: तारयति táráyati, प्रतार्ये pratárya, having caused to advance. प्रापयति prápáyati forms प्राप्य prápya and प्रापय्य prápáyya, having caused to reach (Pāṇ. vi. 4, 57).

§ 448. The verbs called गु ghu (§ 392*), मा mā, to measure, स्था sthā, to stand, गा gā, to sing or to go, पा pā, to drink or to protect, हा hā, to leave, सो so, to finish, take आ ā, not ई ī (Pāṇ. vi. 4, 69). दो do, to cut, अवदाय avadāya; स्था sthā, प्रस्थाय prasthāya. But पा pā, to drink, may form प्रपाय prapāya or प्रपीय prapīya (Sār.).

§ 449. Verbs ending in म् m, which do not admit of intermediate ई ī, may or may not drop their म् m. Ex. नम् nam, to bow, प्रणम्य pranámya or प्रणत्य pranátya; गम् gam, to go, आगम्य ágámya or आगत्य ágatyā. Other verbs ending in nasals, not admitting of intermediate ई ī, or belonging to the Tan class, always drop their final nasal. Ex. हन् han, प्रहत्य prahátya; तन् tan, प्रतत्य pratátya†. खन् khan and जन् jan form खन्य khánya or खाय kháya, जन्य jánya or जाय jáya.

§ 450. Verbs ending in च्छ् ri change it to ईर् īr, and, after labials, into ऊर् ûr. Ex. वित्तीये vitírya, having crossed; संपूर्ये sampúrya, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus वे ve, to weave, forms प्रवाय praváya; ज्ञाय jyā, to fail, उपज्ञाय upajyáya; घे rye, to cover, प्रव्याय pravyáya, but after परि pari optionally परिव्याय parivyáya or परिवीय parivíya (Pāṇ. vi. 1, 41–44).

§ 452. Some verbs change final ई ī and ई ī into आ ā. Thus मी mī, मीनाति mīnāti, he destroys, and मि mi, मिनोति minóli, he throws, form निमाय nimáya; दी dī, to destroy, उपदाय upadáya; ली li, to melt, optionally विलाय viláya or विलीय vilíya (Pāṇ. vi. 1, 50–51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तथ्यः: tavyah (or tavyāḥ), अनीयः anīyah, and यः yāḥ (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः kartavyah, करणीयः karaṇīyah, कार्यः káryah ‡, faciendus. Ex. धर्मस्वया कर्तव्यः dharmaś tvayā kartavyah, right is to be done by thee.

† Versus memorialis of these verbs: रमिर्यमिनमी हंतिरनुदात्ता गमिर्मनिः । तनु घण्ण द्यिण् चृणुकृणु चनु मनु तृणु चृणु ॥

‡ Another suffix for forming verbal adjectives is रेलिमः elimah, which is, however, of rare occurrence; पच् pach, to cook, पचेलिमा माशः pachelimā máshah, beans fit to cook; भिदेलिमः bhidelimah, brickle, fragile. (Pāṇ. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ना *ta* put तव्यः *tavyah*.

| | | | | |
|--|---------------------------------|-----------------------------------|--------------------------------|---------------------------|
| Thus दा <i>dā</i> , to give | दाता <i>dātā</i> | दातव्यः <i>dātavyah</i> | दानीयः <i>dānīyah</i> | देयः <i>dēyah</i> |
| गै <i>gai</i> , to sing | गाता <i>gātā</i> | गातव्यः <i>gātavyah</i> | गानीयः <i>gānīyah</i> | गेयः <i>geyāh</i> |
| जि <i>ji</i> , to conquer | जेता <i>jetā</i> | जेतव्यः <i>jetavyah</i> | जयनीयः <i>jayanīyah</i> | जेयः <i>jeyāh</i> |
| भू <i>bhū</i> , to be | भविता <i>bhavitā</i> | भवितव्यः <i>bhavitavyah</i> | भवनीयः <i>bhavanīyah</i> | भव्यः <i>bhāvyaḥ</i> |
| कृ <i>kri</i> , to do | कर्ता <i>kartā</i> | कर्तव्यः <i>kartavyah</i> | करणीयः <i>karaṇīyah</i> | कार्यः <i>kāryah</i> |
| जृ <i>jrī</i> , to grow old | जरिता <i>jaritā</i> | जरितव्यः <i>jaritavyah</i> | जरणीयः <i>jaranīyah</i> | जार्यः <i>jāryah</i> |
| स्वेद् <i>kshvid</i> , to sweat | स्वेदिता <i>kshveditā</i> | स्वेदितव्यः <i>kshveditavyah</i> | स्वेदनीयः <i>kshvedanīyah</i> | स्वेद्यः <i>kshvedyaḥ</i> |
| बुध् <i>budh</i> , to know | बोधिता <i>bodhitā</i> | बोधितव्यः <i>bodhitavyah</i> | बोधनीयः <i>bodhanīyah</i> | बोध्यः <i>bodhyah</i> |
| कृष् <i>krish</i> , to draw | क्रष्टा or क्रष्टा ¹ | कर्ष्यः or क्रष्ट्यः ² | कर्षणीयः <i>karshaṇīyah</i> | कृष्णः <i>krishyah</i> |
| कुच् <i>kuch</i> ⁴ , to squeeze | कुचिता <i>kuchitā</i> | कुचितव्यः <i>kuchitavyah</i> | कुचनीयः <i>kuchanīyah</i> | कुच्यः <i>kuchyah</i> |
| मिह् <i>mih</i> , to sprinkle | मेढा <i>meḍhā</i> | मेढ्यः <i>meḍhayah</i> | मेहनीयः <i>mehanīyah</i> | मेद्यः <i>mehyah</i> |
| गम् <i>gam</i> , to go | गंता <i>gantā</i> | गंतव्यः <i>gantavyah</i> | गमनीयः <i>gamanīyah</i> | गम्यः <i>gamyah</i> |
| दृश् <i>driś</i> , to see | द्रष्टा <i>drashṭā</i> | द्रष्टव्यः <i>drashṭavyah</i> | दर्शनीयः <i>darśanīyah</i> | दृश्यः <i>driṣyah</i> |
| दंश् <i>damś</i> , to bite | दंष्टा <i>daṁshṭā</i> | दंष्टव्यः <i>daṁshṭavyah</i> | दंशनीयः <i>daṁśanīyah</i> | दंश्यः <i>daṁśyah</i> |
| Caus. भावय् <i>bhāvay</i> , to cause to be | भावयिता <i>bhāvayitā</i> | भावयितव्यः <i>bhāvayitavyah</i> | भावनीयः <i>bhāvanīyah</i> | भाव्यः <i>bhāvyah</i> |
| Des. बुभूष् <i>bubhūsh</i> , to wish to be | बुभूषिता <i>bubhūshitā</i> | बुभूषितव्यः <i>bubhūshitavyah</i> | बुभूषणीयः <i>bubhūṣhaṇīyah</i> | बुभूष्यः <i>bubhūṣyah</i> |
| Int. बोभूय् <i>bobhuy</i> | बोभूयिता <i>bobhuyitā</i> | बोभूयितव्यः <i>bobhuyitavyah</i> | बोभूयनीयः <i>bobhuyanīyah</i> | बोभूय्यः <i>bobhuyyah</i> |
| Int. बोभू <i>bobhū</i> | बोभविता <i>bobhavítā</i> | बोभवितव्यः <i>bobhavítavyah</i> | बोभवनीयः <i>bobhavanīyah</i> | बोभव्यः <i>bobhavyah</i> |
| Int. बेभिद् <i>bebhidy</i> | बेभिदिता <i>bebhiditā</i> | बेभिदितव्यः <i>bebhiditavyah</i> | बेभिदनीयः <i>bebhidanīyah</i> | बेभिद्यः <i>bebhidyah</i> |

§ 455. In order to form the adjective in अनीयः *anīyah*, it is generally sufficient to take the root as it appears before तव्यः *tavyah*, omitting, however, intermediate इ *i*, and putting अनीयः *anīyah* instead. Guṇa-vowels before अनीयः *anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyah*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyah*.

§ 456. In order to form the adjective in यः *yah* (यत् *nyat*, &c.) it is

¹ *karshṭā* or *krashṭā*.

² *karshṭavyah* or *krashṭavyah*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have न् *n* or ण् *ṇ*. This termination is यत् *nyat*.

generally sufficient to take the adjective in अनीयः *anīyah* and to cut off अनी *anī*. Thus भवनीयः *bhav-anī-yah* becomes भव्यः *bhavyah*; चेतनीयः *chet-anī-yah*, चेत्यः *chetyah*; वयनीयः *vay-anī-yah*, वेयः *veyah*; बोधनीयः *bodh-anī-yah*, बोध्यः *bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final आ ā, ए e, ऐ ai, ओ o, become ए e. दा dā, to give, देयः *deyah*; गै *gui*, to sing, गेयः *geyah*. (Pāṇ. III. 1, 98; VI. 4, 65.)
2. Final इ i and ई ī take Guṇa, as before अनीय *anīya*; नि ji, नेयः *jeyah*, to be conquered, different from जप्यः *jayyah*, conquerable; क्षि kshi, to destroy, क्षेयः *ksheyah*, different from क्षाप्यः *kshayyah*, destructible (Pāṇ. VI. 1, 81). Final उ u and ऊ ū, under the same circumstances, are changed to अव् *av*, or, after अवश्य *avaśya*, when a high degree of necessity is expressed, to आव् *āv*; भव्यः *bhavyah* or अवश्यभाव्यः *avaśya-bhavyah*; चिप्रेण शुचिना भाव्यं *vipreṇa śuchindā bhavyam*, a Brāhmaṇ must be pure. Final उ u if it appears as उव् *uv* before अनीय *anīya*, appears as ऊ ū before य ya; गु *gu*, to sound, गुवनीय *guvanīya*, गूय *gúya*.
3. Final च्छ् *ri* and च्छु *ri* before यः *yah*, but not before अनीयः *anīyah*, take Vṛiddhi instead of Guṇa. कार्यः *káryah*; पार्यः *páryah*. (Pāṇ. III. 1, 120, 124.)
4. Penultimate च्छ् *ri*, which takes Guṇa before अनीयः *anīyah*, does not take Guṇa before यः *yah*, with few exceptions; वृद्धः *vridhyah*, दृश्यः *driśyah* (Pāṇ. III. 1, 110). But कृप् *krip*, to do, forms कल्प्यः *kalpyah*; चृत् *chrit*, to kill, चर्त्यः *chartyah* (Pāṇ. III. 1, 110); वृष् *vrish*, to sprinkle, वृप्यः *vrishyah* or वर्ष्यः *varshyah* (Pāṇ. III. 1, 120). Penultimate च्छु *ri* becomes ईर् *īr*; कृत् *krit*, कीर्त्यः *kírtyah*.
5. Penultimate इ i and उ u take Guṇa before यः *yah*, as before अनीयः *anīyah*; विद् *vid*, वेद्यः *vedyah*; शुष् *śush*, शोष्यः *śosyah*.
6. Penultimate अ a, prosodially short, before यः *yah*, but not before अनीयः *anīyah*, is lengthened, unless the final consonant is a labial (Pāṇ. III. 1, 98; 124); हस् *has*, to laugh, हास्यः *hāsyah*; वह् *vah*, वास्यः *vāsyah*. But शप् *śap*, to curse, शप्यः *śapyah*; लभ् *labh*, लभ्यः *labhyah*. The अ a remains likewise short in शक्यः *śakyah*, from शक् *śak*, to be able; in सहः *sahyah*, from सह *sah*, to bear (Pāṇ. III. 1, 99), and some other verbs*. खन् *khan* forms खेयः *kheyah* (Pāṇ. III. 1, 111), which, however, may be derived from खै *khai*, to dig; हन् *han*, वध्यः *vadhyah* or घात्यः *ghátyah*.

* Pāṇini (III. 1, 100) mentions only गद् *gad*, मद् *mad*, चर् *char*, यम् *yam*, if used without preposition. The Sārasvatī (III. 7, 7) includes among the Śakādi verbs, शक् *śak*, सह *sah*, गद् *gad*, मद् *mad*, चर् *char*, यम् *yam*, तक् *tak*, शस् *śas*, चत् *chat*, यत् *yat*, पत् *pat*, जन् *jan*, हन् *han*, (वध् *vadh*), शल् *śal*, रुच् *ruch*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules:

गुह् *guh*, to hide, may form गुह्यः *guhyah* or गोह्यः *gohyah* (Pāṇ. III. 1, 109, Kāśikā); जुष् *jush*, to cherish, जुष्यः *jushyah*; ग्रह् *grah*, to take, गृह्यः *grīhyah*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyah*, in composition (Pāṇ. III. 1, 106; 114). ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brāhmaṇa; भू भाव् *bhāv*, to be, भूय भाव्या, in composition (Pāṇ. III. 1, 107). ब्रह्मभूयं गतः *brahmabhāvam gataḥ*, arrived at Brahmahood); शास् शास् *sās*, to rule, शिष्यः *sishyah*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityah*; स्तु *stu*, to praise, स्तुयः *stutyah*; वृश् *vri*, to choose, वृत्यः *vrityah*; दृ *dri*, to regard, दृत्यः *dṛityah*; भृ *bhri*, to bear, भृत्यः *bṛityah*; कृ *kri*, to do, कृत्यः *kṛityah*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyah* and गोह्यः *gohyah* both occur; दुचः *duyah* and दोह्यः *dohyah*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यम् *pākyam*; भुज् *bhuj*, to enjoy, भोग्यम् *bhogym*, but भोज्यम् *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, चृच् *rich*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वन्च् *vanč* (to go). Thus याज्यम् *yājyam*, याच्यम् *yāchyam*, रोच्यम् *rochym*, प्रवाच्यम् *pravāchym*, अर्च्यम् *archyam*, त्याज्यम् *tyājyam*, पूज्यम् *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

Infinitive in तुं tum.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the तव्यः *tāvyah* of the verbal adjective. जुष् *budh*, बोधितुं *bódhitum*. (See § 454.) Ex. कृष्णं द्रुष्टं व्रजति *kṛishṇam drashṭum vrajati*, he goes to see Krishṇa; भोक्तुं कालः *bhoktum kālah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोज्यम् *bhōjam*; from पा *pā*, to drink, पायम् *pāyam*. Ex. अग्रे भोज्यं व्रजति *agre bōjam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोज्यं व्रजति *bhōjam bōjam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधकारं *dvaidhakāram*, having divided; उच्चैःकारं *uchchaihkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhū class, so that इ i appears in the special tenses as आय aya. Thus भु bhū becomes भावि bhávi and भावयति bháváyati, he causes to be; बुध budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows :

- Final इ i and ई ī, उ u and ऊ ū, चू ri and चूरी rī take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी nī, to lead, नाययति nāyayati, he causes to lead.

पु plu, to swim, प्लावयति plávayati, he makes swim.

भु bhū, to be, भावयति bhávayati, he causes to be.

कृ kri, to make, कारयति kárayati, he causes to make.

कृ kṛi, to scatter, कारयति kárayati, he causes to scatter.

- Medial इ i, उ u, चू ri, लू li, followed by a single consonant, take Guṇa; चू ri becomes ईर īr.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध budh, to know, बोधयति bodhayati, he makes know.

कृत् krit, to cut, कर्तयति kartayati, he causes to cut.

क्लप् klip, to be able, कल्पयति kalpayati, he renders fit.

- Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sádayati, he sets.

पत् pat, to fall, पातयति pátayati, he fells.

Exceptions :

- Most verbs ending in अम् am do not lengthen their vowel:

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kámayate, he desires; Caus. कामयति kámayati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति ámayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chámayati, he makes eat.

शम् śam, if it means to see, शाम्यति śámyati, he sees; Caus. शानयति śámayati, he shows; but शमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yámayati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ;
नामयति *nāmayati* or **नमयति** *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ;
वामयति *vāmayati* or **वमयति** *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghat* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

| Root. | 3rd Pers. Sing. Pres. Par. | 3rd Pers. Sing. Aor. Passive. |
|---|------------------------------------|---|
| १. घट् <i>ghat</i> , to strive | घटयति <i>ghaṭayati</i> | अघटि or अघाटि <i>aghāṭi</i> |
| २. व्यथ् <i>vyath</i> , to fear | व्यथयति <i>vyathayati</i> | अव्यषि or अव्याषि <i>avyāṣṭhi</i> |
| ३. प्रथ् <i>prath</i> , to be famous | प्रथयति <i>prathayati</i> | अप्रथि or अप्राथि <i>aprāṭhi</i> |
| ४. म्रद् <i>mrad</i> , to rub | म्रदयति <i>mradayati</i> | अम्रदि or अम्रादि <i>amrāḍi</i> |
| ५. क्रप् <i>krap</i> , to pity | क्रपयति <i>krapayati</i> | अक्रपि or अक्रापि <i>akrāpi</i> |
| ६. त्वर् <i>tvar</i> , to hurry | त्वरयति <i>tvarayati</i> | अत्वरि or अत्वारि <i>atvāri</i> |
| ७. ज्वर् <i>jvar</i> , to burn with fever | ज्वरयति <i>jvarayati</i> | अज्वरि or अज्वारि <i>ajvāri</i> |
| ८. नट् <i>nat</i> , to dance | नटयति <i>naṭayati</i> | अनटि or अनाटि <i>anāṭi</i> |
| ९. श्रथ् <i>śrath</i> , to kill | श्रथयति <i>śrathayati</i> | अश्रथि or अश्राथि <i>asṛāṭhi</i> |
| १०. वन् <i>van</i> , to act † | प्रवनयति <i>pravanayati</i> | प्रावनि or प्रावानि <i>prāvāni</i> |
| ११. ज्वल् <i>jval</i> , to shine † | प्रज्वलयति <i>prajvalayati</i> | प्राज्वलि or प्राज्वालि <i>prājvāli</i> |
| १२. स्मृ <i>smṛi</i> , to regret | स्मरयति <i>smarayati</i> | अस्मरि or अस्मारि <i>asmāri</i> |
| १३. दृ <i>dṛi</i> , to respect, (not to tear) | दरयति <i>darayati</i> | अदरि or अदारि <i>adāri</i> |
| १४. श्रा <i>śrā</i> , to boil | श्रपयति <i>śrapayati</i> | अश्रपि or अश्रापि <i>asṛāpi</i> |
| १५. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive | ज्ञपयति <i>jñapayati</i> | अज्ञपि or अज्ञापि <i>ajñāpi</i> |
| १६. चल् <i>chal</i> , to tremble | चलयति <i>chalayati</i> | अचलि or अचालि <i>achāli</i> |
| १७. मद् <i>mad</i> , to rejoice, &c. | मदयति <i>madayati</i> | अमदि or अमादि <i>amāḍi</i> |
| १८. ध्वन् <i>dhvan</i> , to sound, to ring | ध्वनयति <i>dhvanayati</i> | अध्वनि or अध्वानि <i>adhvāni</i> |
| १९. दल् <i>dal</i> , to cut | दलयति <i>dalayati</i> (optional) | अदलि or अदालि <i>adāli</i> |
| २०. वल् <i>val</i> , to cover | वलयति <i>valayati</i> (optional) | अवलि or अवालि <i>avāli</i> |
| २१. खल् <i>skhal</i> , to drop | खलयति <i>skhalayati</i> (optional) | अखलि or अखालि <i>askhāli</i> |
| २२. तप् <i>trap</i> , to be ashamed | तपयति <i>trapayati</i> | अतपि or अत्वापि <i>atrāpi</i> |
| २३. क्षै <i>kshai</i> , to wane | क्षपयति <i>kshapayati</i> | अक्षपि or अक्षापि <i>akshāpi</i> |

* Dhātupātha 19, 67. ज्ञल ह्ल छल नमं अनुपसर्गाङ्गा (मित्) (ज्ञलह्लेत्यनुपसृष्टस्यैव वैकल्पिकमित्यबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

| | | |
|--|--|---------------------------------|
| 24. जन् <i>jan</i> (Div), nasci | जनयति <i>janayati</i> | अजननि or अजनानि <i>ajāni</i> |
| 25. जूर् <i>jṛt</i> (Div), to grow old | जरयति <i>jarayati</i> | अजनरि or अजनारि <i>ajāri</i> |
| 26. रंज् <i>rañj</i> (Bhū), to hunt, to dye* | रजयति or रंजौ <i>rajayati</i> or <i>rañja-</i> | अरनि or अरानि <i>arāji</i> |
| 27. ग्ला <i>glād</i> or ग्लै <i>glai</i> , to fade | ग्लपयति or ग्लापयति <i>glāpayati</i> | अग्लपि or अग्लापि <i>aglāpi</i> |
| 28. स्वा <i>snd</i> †, to wash | स्वपयति or स्वापयति <i>snāpayati</i> | अस्वपि or अस्वापि <i>asnāpi</i> |
| 29. वन् <i>vant</i> , to cherish | वनयति or वानयति <i>vānayati</i> | अवनि or अवानि <i>avāni</i> |
| 30. फण् <i>phṇ</i> , to go | फणयति or फाणयति (?) <i>phāṇayati</i> | अफणि or अफाणि <i>aphāṇi</i> |

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhâtupâtha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in आ ā, and most ending in ए e, ऐ ai, ओ o, changeable to आ ā, insert ए p before the causal termination. (Pân. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.

दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking ए p with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches ‡. (Pân. VI. 1, 48.)

2. चुर् *i*, to go, चुच्छति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pân. VII. 3, 36.)

3. क्लृप् *knūy*, to sound, क्लूनाति *knūndati*; Caus. क्लोपयति *knopayati*, he causes to sound.

4. क्री *kri*, to buy, क्रोणाति *krināti*; Caus. क्रापयति *krāpayati*, he causes to buy.

5. स्साप् *kshmāy*, to tremble, स्सायते *kshmāyate*; Caus. स्सापयति *kshmāpayati*, he causes to tremble. (Pân. VII. 3, 36.)

* If the causative means to hunt, the न् n is rejected; रजयति मृगान् *rajayati mṛigān*, he hunts deer; रंजयति वस्त्राणि *rañjayati vastrāṇi*, he dies clothes. We may also form अरनिं *arāñji*, but अरानि *arāñji* is wrong, अकारस्योपधान्वाभावेन दीर्घाप्राप्तः (पा० ६. ४. १३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhâtupâtha 19, 67–68. See note (on preceding page).

‡ प्रति + इ *prati+i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्याययति *pratyāyayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chápayati*, or regularly चाययति *cháyayati*, he causes to collect. (Pân. vi. 1, 54.)
7. छो *chho*, to cut, छति *chhyati*; Caus. छाययति *chháyayati*, he causes to cut.
8. जागृ *jágri*, to be awake, जागर्ति *jágartī*; Caus. जागरयति *jágarayati*, he rouses.
9. ज्ञि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jdpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridráti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीर्घी *dídhī*, to shine, दीर्घीते *dídhíte*; Caus. दीर्घयति *dídhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dúshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pân. vi. 4, 91.)
13. धू *dhú*, to shake, धूनोति *dhúnoti*; Caus. धूनयति *dhúnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *páyayati*, he causes to drink; also पै *pai*, पायति *páyati*, to be dry.
15. पा *pā*, to protect, पाति *páti*; Caus. पालयति *pálayati*, he protects.
16. प्री *prī*, to love, प्रीणति *prínáti*; Caus. प्रीणयति *prínayati*, he delights.
17. भज् *bhraj*, to roast, भृजति *bhrijjati*; Caus. भज्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhápayate* or भीषयते *bhíshayate*, he frightens; also regularly भाययति *bháyayati*. (Pân. vi. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनाति *mináti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pân. vii. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lináti* and लीयते *līyate*; Caus. लीनयति *línayati*, लापयति *lápayati*, and लाययति *láyayati*; and, if the root takes the form ला *lā*, also लालयति *lálayati* (Pân. vii. 3, 39). The meaning varies; see Pân. vi. 1, 48; 51.
23. वा *vā*, to blow, वाति *váti*; Caus. वाजयति *vájayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vápayati* or वाययति *váyayati*, if it means to make conceive. (Pân. vi. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *váyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevite*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyáyayati*, he causes to cover.
28. व्ली *vli*, to choose, व्लिनाति *vlínáti*; Caus. व्लेपयति *vlepayati*, he causes to choose.
29. शद् *sád*, to fall, शीयते *síyate*; Caus. शातयति *sátayati*, he fells; but not, if it means to move. (Pân. vii. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śáyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sádhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sáyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphárayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय् *spháy*, to grow, स्फायते *spháyate*; Caus. स्फावयति *sphávayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smápayate*, he astonishes; also स्माययति *smáyayati*, he causes a smile by something. (Pâñ. VI. 1, 57.)
36. ह्री *hri*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pâñ. VII. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hvayati*; Caus. ह्वाययति *hvâyayati*, he causes to call.
38. हन् *han*, to kill, हंति *hanti*; Caus. घातयति *ghátayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kri*, as causative, forms Pres. Par. and Âtm. कारयति, न्ते, *kárayati*, -te; Impf. अकारयत्, न्त, *akárayat*, -ta; Opt. कारयेत्, न्त, *kárayet*, -ta; Imp. कारयतु, न्ता॑, *kárayatu*, -tám; Red. Perf. कारयांचकार, चक्रे, *kárayāñchakára*, -chakre (§ 342); Aor. अचीकरत्, न्त, *achikarat*, -ta; Fut. कारयिष्यति, न्ते, *kárayishyati*, -te; Cond. अकारयिष्यत्, न्त, *akárayishyat*, -ta; Per. Fut. कारयिता॒ *kárayitd*; Ben. कार्यात् *kárayát*; कारयिष्यात् *kárayishyáta*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropped (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *káryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhávayishye* or भाविष्ये *bhávishye*.

Cond. अभावयिष्ये *abhávayishye* or अभाविष्ये *abhávishye*.

Per. Fut. भावयिताहे *bhávayitáhe* or भाविताहे *bhávitáhe*.

Ben. भावयिष्या॒ *bhávayishyá* or भाविष्या॒ *bhávishyá*.

First Aor. I. 1. p. अभावयिषि *abhávayishi* or अभाविषि *abhávishi*.

2. p. अभावयिष्ठा॒ *abhávayishíháh* or अभाविष्ठा॒ *abhávishíháh*.

3. p. अभावि *abhávi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding सः s to the root. Thus from भु bhú, to be, बुभूष् búbhúsh, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि bubhúshámi, बुभूषसि bubhúshasi, बुभूषति bubhúshati, बुभूषावः bubhúshávah, &c.

§ 469. The roots which take the intermediate इ i have been given before (§ 331, 340), as well as those which take intermediate ई ī. Thus from विद् vid, to know, विविदिष् vividish, to wish to know; from त्र॑ tṛī, to cross, तितरिष् titarish or तितरीष् titarīsh, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ i. Thus बुध् budh forms बुबोधिष्टति bubodhishati; दिव् div, दिदेविष्टति didevishati: also कृ kri, चिकरिष्टति chikarishati; दृ dṛi, दिदरिष्टति didarishati. But भिद् bhid, Des. विभिस्टति bibhīstati (Pāṇ. I. 2, 10); गुह् guh, जुघुक्षति jughukshati (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ i.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् rud, रुरुष्टिष्टति rurudishati. Other bases may be strengthened optionally; द्युत् dyut, दिद्युतिष्टते didyutishate or दिद्योतिष्टते didyotishate. Certain bases which do not take intermediate इ i are actually weakened; स्वप् svap, सुषुप्तिष्टति sushupsati.

1. Verbs which do *not* take Guṇa, though they have intermediate इ i.

रुद् rud, to cry, रुरुष्टिष्टति rurudishati; विद् vid, to know, विविदिष्टति vividishati; मुष् mush, to steal, मुमुष्टिष्टति mumushishati. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ i.

Verbs beginning with consonants, and ending in any single consonant, except य् y or व् v, and having इ i or उ u for their vowel. (Pāṇ. I. 2, 26.)

द्युत् dyut, दिद्युतिष्टते didyutishate or दिद्योतिष्टते didyotishate.

But दिव् div, दिदेविष्टति didevishati or, without इ i, दुद्युष्टति dudyūshati (Pāṇ. VII. 2, 49); वृत् vrit, विवर्तिष्टते vivartishate or विवृत्सति vivṛtsati.

3. Verbs ending in इ i or उ u, not taking intermediate इ i, lengthen their vowel; final चूर्णि and चूर्णि become ईर् īr, and, after labials, ऊर् ūr. (Pāṇ. VI. 4, 16.)

जिं ji, to conquer, जिगीष्टति jigīshati; यु yu, to mix, युयुष्टति yuyūshati.

कृ kri, to do, चिकीर्ष्टति chikirshati; त्र॑ tṛī, to cross, तितरीष्टति titirshati.

मृ mṛi, to die, मुमूर्ष्टति mumārshati; पृ pṛi, to fill, सुपूर्ष्टति pupūrshati.

If, however, they take intermediate इ i, they likewise take Guṇa.

स्मि smi, to smile, सिस्मयिष्टते sismayishate; पूर्ण pūrṇ, to purify, पिपविष्टते pipavishate; गृ gri, to swallow, जिगरिष्टति jigarishati; दृ dṛi, to respect, दिदरिष्टते didarishate.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigdānsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, जिधांसति *jighānsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)

तन् *tan*, तितांसति *titānsati* or तितंसति *titanisati*; but also तितनिषति *titanishati*. (Pāṇ. vii. 2, 49, vārt.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 42.)

सन् *san*, सिपासति *sishānsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रछ् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. i. 2, 8.)

ग्रह् *grah*, जिघृषति *jighrikshati*. स्वप् *svap*, सुपुस्ति *sushupsati*.

प्रछ् *prachh*, पिपृच्छिषति *piprichchhishati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. vii. 4, 54), and reject the reduplication.

मी *mī* (मीनाति *mínáti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.

मा *mā* (माति *máti*, to measure, मिमीते *mimíte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.

दा *dā* (ददाति *dadáti*, to give, *dāñ*, Dh. P. 25, 9, *dāñ*, Dh. P. 22, 32; द्यति *dyati*, to cut, *do*, Dh. P. 26, 39; but not दाति *dāti*, to cut, *dáp*, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, *deñ*, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.

था *dhā* (दधाति *dadháti*, to place, थरति *dhayati*, to drunk), Des. थित्सति *dhitsati*.

9. Other desideratives formed without reduplication :

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिसते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिसते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिक्षति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञप्यति *jñapayati*), Des. ज्ञीप्सति *jñīpsati*.

ज्ञप् *jñap*, to grow (ज्ञप्नोति *jñaphnoti*), Des. ईर्सति *īrtsati*.

दंभ् *dāmbh*, to deceive (दध्नोति *dābhnoti*), Des. धीम्सति *dhīmsati* or धिम्सति *dhimsati*.

मुच् *much*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *rādh*, to finish (राध्यति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. vii. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures. गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears. मान् *mán*, मीमांसते *mimānsate*, he investigates.

बध् *badh*, बीभत्सते *bibhatsate*, he loathes. **दान्** *dán*, दीदांसते *diddáinsate*, he straightens.
शान् *sán*, शीशांसते *síśáṁsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्था *sthā*, तिष्ठासति *tishṭhásati*.

§ 474. अव् *av* and आव् *āv*, standing as Guna or Vṛiddhi of radical उ *u* or ऊ *ā*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by ए *e*, ए *ɛ*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipávayishati*, (Red. Aor. अपीपवत् *apipavat*.) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*, (Red. Aor. अबीभवत् *abibhavat*.)

यु *yu*, यियविषति *yiyavishati*, and Caus. Desid. यियावयिषति *yiyāvayishati*.

जु *ju*, जिज्ञावयिषति *jij्ञāvayishati*, (Red. Aor. अजीज्ञवत् *ajij्ञavat*.)

But नु *nu*, नुनावयिषति *nundāvayishati*, (Red. Aor. अनूनवत् *anúnavat*.) See § 375†.

§ 475. Roots सु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, शु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

सु *sru*, सिस्रावयिषति *sistrāvayishati* or सुस्रावयिषति *susrāvayishati*; but the simple desiderative सुस्रूषति *susrúṣhati* only.

स्वाप्य *svāpay*, the Caus. of स्वप् *svap*, forms सुस्वापयिषति *sushvápayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *as* forms अशिश् + इषति *asiś + ishati*.

अट् *at* forms अटिट् + इषति *atīṭ + ishati*.

अक्ष् *aksh* forms अचिक्ष् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उच्चिच्छ् + इषति *uchchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उञ्ज् *ubj*, उञ्जिजिषति *ubjij-ishati*.

In ईर्ष्य् *irshy* the last consonant is reduplicated.

ईर्ष्य् *irshy*, ईर्षीयिषति *irshiy-ishati* or ईर्षियिषति *irshyish-ishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कंडूयति *kaṇḍdāyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kaṇḍuy*, कंडूयियिषति *kaṇḍdātyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचीषति *chichīshati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिघीषति *jighīshati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *at*, to go, though beginning with a vowel, forms अटायते *atāyate*, he wanders about; अग् *as*, to eat, अशाश्यते *aśāśyate*; चूर् *ri*, to go, अरार्यते *arāryate* and अरति *ararti* (Siddh.-Kaum. vol. II. p. 216); उर्णु *urṇu*, to cover, उर्णोनूयते *urṇonūyate* (Pāṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhú*, बोभूयते *bobhúyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhú*, बोभवीति *bóbhavíti* or बोभोति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhúte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhúyitā*, but सोसूचिता *sosúchitā*. (Pāṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेच्चीयते *chechhīyate*; श्रु *śru*, to hear, शोश्रूयते *śośrūyate*. आ *ā* is changed to ई *i*: धा *dhā*, to place, देधीयते *dedhīyate*. चूर् *ri* becomes ईर् *ir*, or, after labials, उर् *ur*: तृ *tri*, to cross, तेतीयते *tetīryate*; पृ *pri*, to fill, पोपूर्यते *popūryate*. Final चूर् *ri*, however, when following a simple consonant, is changed to री *rī*, not to रि *ri*: कृ *kri*, to do, चेक्रीयते *chekṛīyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛi*, to

remember, सास्मर्यते *sāsmaryate*. These intensive bases are conjugated like bases of the Div class in the Ātmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ् *i*, while roots ending in consonants throw off the य् *ya* of the special tenses altogether. Thus from बोभूय् *bobhúya*, बोभूयिता *bobhú-y-itá*; from बेभिद्या *bebhidyā*, बेभिदिता *bebhiditā*.

§ 482. When य् *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च् *ri* have peculiar forms of their own (§ 489, 490), and verbs in च् *ri* start from a base in अर् *ar*, and therefore have आः *ā* in the reduplicative syllable. तृ *tri*, तर् *tar*, तात्मि *tātarmi*; 3rd pers. plur. तात्मरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोधि *bobodhmi*; but बोबुम्हः *bobudhmah*. From बोभू *bobhú*, बोभोमि *bobhomī*, बोभवानि *bobhavāni*; but बोभुमः *bobhūmāḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई॒*i* may be optionally inserted:

बोबोधि *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomī* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई॒*i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From चिद् *vid*,

| PRESENT. | IMPERFECT. | IMPERATIVE. |
|--|---|---|
| वेवेद्मि or वेविदीमि <i>vevedmi</i> or <i>vevidīmi</i> | अवेविदं <i>avevidam</i> | वेविदानि <i>vevidāni</i> |
| वेवेत्सि or वेविदीषि <i>vevetsi</i> or <i>vevidīshi</i> | अवेवेत् or अवेविदीः <i>avevet</i> or <i>avevidih</i> | वेविद्धि <i>veviddhī</i> |
| वेवेत्ति or वेविदीति <i>vevetii</i> or <i>vevidīti</i> | अवेवेत् or अवेविदीत् <i>aveveti</i> or <i>avevidit</i> | वेवेत्तु or वेविदीतु <i>vevettu</i> or <i>vevidītu</i> |
| वेविद्धः <i>vevidvah</i> , &c. | अवेविद्ध वेविद्वा <i>aveviddh</i> <i>avevidva</i> | वेविदाव <i>vevidāvā</i> |

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य् *y*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and अ *a* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश् *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroṣṭi*.

त्रौक् *trauk*, to approach, त्रौक्य *traukya*, तोत्रौक्यते *totraukyate*; तोत्रौक्ति *totraukti*.

रेक् rek, to suspect, रेक्या rekya, रेक्यते rerekyate; रेक्ति rerekhti.
कृ kri, to do, क्रिया kriya, चेक्रियते chekriyate (Pāṇ. VII. 4, 27); चर्कर्ति charkarti.
कृ kri, to scatter, कीर्या kiryā, चेकीर्यते chekiriyate; चाकर्ति chākarti. (§ 482.)
पू प्रि, to fill, पूर्या pūrya, पोपूर्यते popūryate; पापर्ति páparti.
स्मृ smri, to remember, स्मर्या smarya, सास्मर्यते sāsmaryate; सस्मर्ति sarsmarti*.
दा dā, to give, दीया diya, देदीयते dediyate; दादाति dādāti.
ह्वे hve, to call, हृष्या hṛṣya, जोहृष्यते johṛṣyate; जोहोति johoti.

§ 485. The roots वंच् vañch, संस् sraṁs, धंस् dhvams, भंस् bhrams, कस् kas, पत् pat, पद् pad, संकृं skand, place नी nī between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वंच् vañch, to go round, वनीवच्यते va nī vachyate; वनीवंचीति vanīvañchītī.

संस् sraṁs, to tear, सनोस्रस्यते sa nī srasyate; सनोसंसीति sanisraṁstī.

धंस् dhvams, to fall, दनीध्वस्यते da nī dhvasyate; दनीधंसीति dantdhvamstī.

भंस् bhrams, to fall, बनीभ्रस्यते ba nī bhrasyate; बनीभंसीति banibhraṁstī.

कस् kas, to go, चनीकस्यते cha nī kasyate; चनीकसीति chanikasiti.

पत् pat, to fly, पनीपत्यते pa nī patyate; पनीपतीति panipattī.

पद् pad, to go, पनीपद्यते pa nī padyate; पनीपदीति panipadītī.

संकृं skand, to step, चनीस्कृद्यते cha nī skadyate; चनीस्कंदीति chantiskandītī.

§ 486. Roots ending in a nasal, preceded by अ a, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म m, and the vowel, being long by position, is not lengthened.

गम् gam, to go, जंगम्यते jaṅgamyate; जंगमीति jaṅgamītī.

धम् bham, to roam, बंधम्यते bambhramyate; बंधमीति bambhramītī.

हन् han, to kill, जंघम्यते jaṅghanyate; जंघनीति jaṅghanītī.

§ 487. The roots जप् jap, to recite, जभ् jabh, to yawn, दह् dah, to burn, दंज् damś, to bite, भञ्ज् bhañj, to break, पश् pas, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् jap, जंजप्यते jaṅjapyate; जंजपीति jaṅjapītī.

दंश् damś, दंदश्यते daṁdaśyate; दंदशीति daṁdaśītī.

§ 488. The roots चर् char and फल् phal form their intensives as,

चंचूर्यते chañchúryate and चंचुरीति chañchurītī or चंचूर्ति chañchúrtī.

पंफुल्यते pamphulyate and पंफुलीति pamphulītī or पंफुल्ति pamphulītī. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate चृ ri insert री rī in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् vrit, वरीवृत्यते va rī vrityate; वरीवृतीति va rī vrītītī.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वृतीति va r vṛtītī. वर्वर्ति varvarti.

वरिवृतीति va ri vṛtītī. वरिवर्ति varivarti.

वरीवृतीति va rī vrītītī. वरीवर्ति varivarti.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhabīya-dhātuvṛtti. Other grammarians give सास्मर्ति sāsmartī.

§ 490. The same applies to roots ending in चृ॒ ?i, if used in the Parasmaipada. (Pâñ. VII. 4, 92.)

कृ॒ kri; चक्रीरीति॑ cha r karīti.

चक्रीति॑ charkarti.

चरिकरीति॑ cha ri karīti.

चरिकरीति॑ charikarti.

चरीकरीति॑ cha rī karīti.

चरीकरीति॑ charīkarti.

§ 491. A few frequentative bases are peculiar in the formation of their base *.

स्वप् svap, to sleep, सोषुप्यते soshupyate; but सास्वप्ति sâsvapti. (Pâñ. VI. 1, 19.)

स्यम् syam, to sound, सेसिम्यते sesimyate; but संस्यंति samsyanti.

व्ये vye, to cover, वेवीयते veviyate; but वाव्यति vâvyâti; or (§ 483) वाव्यति vâvyyeti.

वश् vas, to desire, वावश्यते vâvaśyate; वावष्टि vâvashṭi. (Pâñ. VI. 1, 20.)

चाय chây, to regard, चेकीयते chekiyate; चेकेति cheketi. (Pâñ. VI. 1, 21.)

प्याय् pyây, to grow, पेपीयते pepiyate; पाप्यति pápyâti. (Pâñ. VI. 1, 29.)

श्वि śvi, to swell, शोशूयते śośûyate or शेश्वीयते śeśvîyate; शेश्वेति śesveti. (Pâñ. VI. 1, 30.)

हन् han, to kill, जेघीयते jehgnîyate; जंघंति jaṅghanti. (Pâñ. VII. 4, 30, vârt.)

ग्रा ghrâ, to smell, जेघ्रीयते jehrîyate; जाग्राति jághrâti. (Pâñ. VII. 4, 31.)

ध्मा dhmâ, to blow, देध्मीयते dedhmîyate; दाध्माति dâdhamâti. (Pâñ. VII. 4, 31.)

गृ grî, to swallow, जेग्ल्यते jeglîyate; जागर्ति jâgarti. (Pâñ. VIII. 2, 20.)

शि śi, to lie down, शाश्यते śâśayyate; शेशेति śeseti. (Pâñ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति bhâvayati, the causal of भू॒ bhl, he causes to be, a new desiderative is derived, विभावयिषति bibhâvayishati, he wishes to cause existence. So from the intensive बोभूयते bobhûyate, he exists really, is formed बोभूयिषति bobhûyishati, he wishes to exist really; then a new causative may be formed, बोभूयिषयति bobhûyishayati, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति bobhûyishayishati, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् yan, the sign of the Intensive Âtmânepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यङ् yan would cease (Pâñ. I. 1, 63), except certain changes which are considered as Anaṅgakârya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pâñini, VII. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyâ-Kaumudî forms सोषोप्ति soshopti, because Pâñ. VI. 1, 19, prescribes सोषुप्यते soshupyate; other authorities form only सास्वप्ति sâsvapti or सास्वप्तिति sâsvapâtti. Colebrooke allows चेकेति cheketi (p. 332), because Pâñ. VI. 1, 21, prescribes चेकीयते chekiyate, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (p. 321) declines to form सेसिंते sesinte, because it is in the Âtm. only that Pâñ. VI. 1, 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार bobhavâñchakâra, others बोभूव bobhûva, others बोभाव bobhâva.

C H A P T E R XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *syena*, hawk, we have श्येनायते *syenāyáte*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putriyáti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *kṛishná*, कृष्णति *kṛishnáti*, he behaves like Kṛishṇa; from पितृ *pitṛi*, father, पितरति *pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding य *yá* to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गव्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य *ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putriyati śishyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prásādīyati*, from प्रासाद *prásāda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्ठां भिक्षुः *prásādīyati kutyám bhikshuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य *ya*,

1. Final अ *a* and आ *ā* are changed to ई *i*; सुता *sutā*, daughter, सुतीयति *sutiyati*, he wishes for a daughter †.
2. इ *i* and उ *u* are lengthened; पति *pati*, master, पतीयति *patiyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kaviyati*, he wishes to be a poet.

* They are called in Sanskrit लिघु *lidhu*, from लिंग *liṅga*, it is said, a crude sound, and धु *du*, for धातु *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *asāniyati*, he wishes to eat at the proper time, and अशनायति *asānāyati*, he is ravenously hungry; between उदकीयति *udakiyati*, he wishes for water, and उदन्ययति *udanyati*, he starves and craves for water; between धनायति *dhanāyati*, he is greedy for wealth, and धनीयति *dhaniyati*, he asks for some money. (Pāṇ. vii. 4, 34.)

3. चूरि *ri* becomes रो *ri*, ओ *o* becomes अव् *av*, औ *au* becomes आव् *āv*; पितृ *pitri*, father, पित्रीयति *pitriyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nāvyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति *rājiyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vāch*, speech, वाच्यति *vāchyati* (Pāṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. 1, 19).

Denominatives in य् yá, Ātmanepada.

§ 497. A second class of denominatives, formed by adding य् *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final च *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyendyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabddyate*, he makes a sound, he sounds; भृश *bṛhiśa*, much, भृशायते *bṛhiśāyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭāyate*, he plots; रोमंथ *romantha*, ruminating, रोमंथायते *romanthāyate*, he ruminates. The final ई *i* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārdyate*, he behaves like a girl. (Pāṇ. VI. 3, 36–41.)
- 2 and 3. Final इ *i* and उ *u*, चूरि *ri*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in च *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras; from ब्रह्म *brihat*, great, ब्रह्मायते *brihāyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kāṇḍvādi's, i. e. beginning with Kāṇḍū. They take य् *ya*, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य् *ya* (§ 501). Nouns ending in च *a* drop it before य् *ya*. Thus from अगद् *agada*, free from,

* Those that may take both Parasmaipada and Ātmanepada are said to be formed by क्यप् *kyash*, the rest by क्यान् *kyān*. Thus from लोहित *lohita*, red, लोहितायति or °ते *lohitāyati* or -te, he becomes red. (Pāṇ. III. 1, 13.)

illness, अगद्यति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंडू *kandū*, scratching, कंडूयति or °ते *kandúyati* or -te, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from शीर *kshīra*, milk, शीरस्यति *kshīrasyati*, the child longs for milk; from लवण *lavaṇa*, salt, लवणस्यति *lavaṇasyati*, he desires salt. Likewise अश्वस्यति *āśvasyati*, the mare longs for the horse; वृपस्यति *vṛipasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्यस्यति *madhvasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यता *putrakāmyatā*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Ātmanepada. Pres. पुत्रीयामि *putriyāmi*, Impf. अपुत्रीयं *aputriyam*, Imp. पुत्रीयाणि *putriyāṇi*, Opt. पुत्रीयेयं *putriyeyam*. Pres. इयेनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. इयेनायै *śyenāyai*, Opt. इयेनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय *putriy* or इयेनाय *śyenāy*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयामास *putriyāmāsa* (§ 325, 3), Aor. अपुत्रीयिषं *aputriyisham*, Fut. पुत्रीयिष्यामि *putriyishyāmi*, Per. Fut. पुत्रीयिता *putriyitā*, Ben. पुत्रीयासं *putriyāsām*.

From इयेनायते *śyenāyatē*, Per. Perf. इयेनायामास *śyenāyāmāsa*, Aor. अइयेनायिषि *aśyenāyishi*, Fut. इयेनायिष्ये *śyenāyishye*, &c.

From समिध *samidh*, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिधिता *samidhyitā* or समिधिता *samidhitā*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Ātmanepada, some in the Ātmanepada only. They retain अय *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वर्मन् *varman*, armour, संवर्मयति *sāñvarmayati*, he arms, (the final न् *n* being dropt); from मुङ्ड *muṅḍa*, shaven, मुङ्डयति *muṅḍayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always Âtmanepada. Thus from पुच्छ puchchha, tail, उत्पुच्छयते utpuchchhayate, he lifts up the tail (Pâñ. III. I, 20).

If अय aya is to be added to nouns formed by the secondary affixes मत् mat, वत् vat, मिन् min, विन् vin, these affixes must be dropped. From स्रग्विन् sragvin, having garlands, सज्जयति srajayati.

If अय aya is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी syenî (§ 247), white, श्येतयति syetayati, he makes her white (Pâñ. VI. 3, 36).

Certain adjectives which change their base before इष्ट ishîha of the superlative, do the same before अय aya. मृदु mridu, soft, म्रदयति mradayati, he softens; दूर dâra, far, दवयति davayati, he removes.

Some nominal bases take आपय ápayâ. Thus from सत्य satya, true, सत्यापयति satyápayati, he speaks truly; from अर्थ artha, sense, अर्थापयति arthápayati, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ a is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guṇa, where possible, as in the Bhû class.

Thus from कृष्ण krishna, कृष्णति krishnati, he behaves like Krishña; from माला mâlâ, garland, मालाति málâti, it is like a garland, Impf. अमालात् amâlât, Aor. अमालासीत् amâlásit; from कवि kavi, poet, कवयति kavayati, he behaves like a poet; from वि vi, bird, वयति vayati, he flies like a bird; from पितृ pitri, father, पितरति pitarati, he is like a father; from राजन् rájan, king, राजानति rájânati, he is like a king (Pâñ. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pâñ. I. 4, 58–61; § 148).

अति ati, beyond. अधि adhi, over (sometimes एः dhi). अनु anu, after. अप् apa, off. अपि api, upon (sometimes एः pi). अभि abhi, towards. अव् ava, down (sometimes एः va). आ ā, near to. उद् ud, up. उप् upa, next, below. दुः duh, ill. नि ni, into, downwards. निः nibh, without. परा parā, back, away. परि pari, around. प्र pra, before. प्रति prati, back. वि vi, apart. सं sam, together. सु su, well. They all have the *uddita* on the first syllable except अभि abhi.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pâñ. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू bhû, to be, अस् as, to be, कृ kri, to do, and गम् gam, to go.

अच्छ achchha; e.g. अच्छगत्य achchhagatya, having approached (§ 445); अच्छोद्य achchhodya, having addressed. अदः adah; e.g. अदःकृत्य adahkritya, having done it thus. अंतर् antar; e.g. अंतरित्य antaritya, having passed between. अलं alam; e.g. अलंकृत्य alankritya, having ornamented. अस्तं astam; e.g. अस्तंगत्य astangatya, having gone to rest, having set. आविः āvih; e.g. आविर्भूय āvirbhuya, having appeared. तिरः tirah; e.g. तिरोभूय tirobhuya, having disappeared. पुरः purah; e.g. पुरस्कृत्य puraskritya, having placed before (§ 89, II. 1). प्रादुः prāduh; e.g. प्रादुर्भूय prādurbhuya, having become manifest. सत् sat and असत् asat, when expressing regard or contempt; e.g. असत्कृत्य asatkṛitya, having disregarded. साक्षात् sākshāt; e.g. साक्षात्कृत्य sākshātkṛitya, having made known. Words like शुक्री śuklī, in शुक्रीकृत्य śuklikṛitya, having made white. (Here the final अ a of शुक्र śukla is changed to ई ī. Sometimes, but rarely, final अ a or आ ā is changed to जा ā. Final इ i and उ u are lengthened; च्छ ri is changed to चे rī; final अन् an and अस् as are changed to ई ī; e.g. राजीकृत्य rājikṛitya, having made king.) Words like ऊरी úri, in ऊरीकृत्य úrikṛitya, having assented. Words like खात् khāt, imitative of sound; e.g. खात्कृत्य khātkṛitya, having made khāt, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Kar-*
mapravachanīya, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति ati, beyond; अभि abhi, towards; परि pari, around; प्रति prati, against; अनु anu, after; उप upa, upon. Ex. गोविं-
दमति नेश्वरः govindam ati nēśvaraḥ, Isvara is not beyond Govinda; हरं प्रति
हलाहलं haram prati halāhalam, venom was for Hara; विष्णुमन्वर्च्यते vishṇu-
manvarchyate, he is worshipped after Vishnu; अनु हरिं सुराः anu harim surāḥ,
the gods are less than Hari.

The ablative is governed by प्रति prati, परि pari, अप apa, आ ā. Ex. भक्तेः
प्रत्यमृतं bhakteḥ praty amṛitam, immortality in return for faith; आ मृतोः ā
mṛityoh, until death; अप त्रिगर्तेभ्यो वृष्टो देवः apa trigartebhyo vrishṭo devaḥ, it
has rained away from Trigarta, or परि त्रिगर्तेभ्यः pari trigartebhyah, round
Trigarta, without touching Trigarta.

The locative is governed by उप upa and अधि adhi. Ex. उप निष्के कार्षपणं upa
nishke kārshapāṇam, a Kārshāpaṇa is more than a Nishka; अधि पञ्चालेषु ब्रह्मदत्तः
adhi pañchāleshu brahmadattah, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

i. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *sighram*, quickly; धृवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathásakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अंतर् *antar*, within, with loc. and gen.; between, with acc. अंतरा *antarā*, between, with acc. अंतरेण *antareṇa*, between, with acc.; without, with acc. आरात् *árāt*, far off, with abl. वहि: *vahih*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tirah*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sákshát*, in the presence. सकाशात् *sakâsât*, from. पुरः *purah*, before, with gen. आमा *amā*, सचा *sachā*, साकं *sákam*, समा *samā*, सार्धं *sárdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samanṭdt*, from all sides. दूरं *dúram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. क्षुधक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातर् *prátar*, early. सायं *sáyam*, at eve. दिवा *divā*, by day. अह्नाय *ahnáya*, by day. दोषा *doshā*, by night. नक्तं *naktam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वेद्युः *púrvedyuh*, yesterday. अः *svah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chiráya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhúyah*, वारं *váram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वे *púrvam*, before. उर्ध्वे *úrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idáním*, now. सदा *sadd*, संततं *santatam*, अनिशं *aniśam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *manāk*, ईषत् *īshat*, a little. तूष्णीं *tūṣṇīm*, quietly. वृथा *vṛithā*, मुथा *mudhā*, in vain. सामि *sámi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithah*, together. प्रायः *práyah*, frequently, almost. अतीव *atíva*, exceedingly. कामं *kámam*, जोपं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल् *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. चूते *rite*, without, with acc. or abl. नाना *nānd*, variously. सुषु *sush̄hu*, well. दुषु *dush̄hu*, badly. दिष्या *dish̄lyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुचित् *kuvit*, really? कच्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इथं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kiṁcha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā* *vd*, either—or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवम् *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yávat*—तावत् *távat*, as much—as. यथा *yathā*—तथा *tathā*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत् *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत् *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? स्वित् *svit*, किंस्वित् *kiṁsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dásah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यग्मुखः *pratyagmukhah*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठीभार्यः *kaṭhībhāryaḥ*, having a Kathī for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmaḥ*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्तिः *yathāśaktiḥ*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayibhāva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushaḥ*, his man, or राजपुरुषः *rāja-purushaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक् *udaka*, water, पाद् *pāda*, foot, हृदय् *hṛidayā*, heart, frequently substitute the bases उदन् *udan* (i.e. उद *uda*), पद् *pad*, and हृद् *hrid*. हृद्रोगः *hridrogah*, heart-disease, or हृदयरोगः *hṛidayarogaḥ*. (Pāṇ. vi. 3, 51–60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राहणः *kubrāhmaṇaḥ*, a bad Brāhmaṇ, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुषः *kaduṣaḥ*, a bad camel. The same takes place before रथ् *ratha*, वद् *vada*, and तृण् *triṇa*: कद्रथः *kadrathāḥ*, a bad carriage; कत्त्रणं *kattriṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अश्च *aksha*: कापथः *kāpathaḥ*, and optionally before पुरुषः *purusha*. (Pāṇ. vi. 3, 101–107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhāraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ agni-dhūmau, fire and smoke ; शशकुशपलाशः śaśa-kuṣa-palāśaḥ, nom. plur. masc. three kinds of plants, or शशकुशपलाशं śaśa-kuṣa-palāśam, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः bahu-vrīhiḥ, possessed of much rice, scil. देशः deshaḥ, country ; रूपवद्वार्यः rūpavad-bhāryaḥ, possessing a handsome wife, scil. राजा rājā, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut.: अधिस्त्रि adhi-stri, for woman, as in अधिस्त्रि गृहकार्याणि adhistri gṛihakāryāṇi, household duties are for women. They may be called *Adverbial Compounds*.

I. Determinative Compounds.

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

i. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः krishṇa-śritah, m. f. n. gone to Krishṇa, dependent on Krishṇa, instead of कृष्णं श्रितः krishṇam śritah. दुःखातीतः duḥkha-atītaḥ, m. f. n. having overcome pain, instead of दुःखमतीतः duḥkham atītaḥ. वर्षभोगः varsha-bhogyaḥ, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः grāma-prāptaḥ, m. f. n. having reached the village, instead of ग्रामं प्राप्तः grāmam

práptah: it is more usual, however, to say प्राप्तग्रामः *práptagrámah* (Pán. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigirih*, ultramontane; अभिमुखं *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhánya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhányena*).

शंकुलाखंडः *śankulá-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śankulábbhiḥ*). दात्रच्छिन्नः *dátra-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dátreṇa*). हरित्रातः *hari-trátah*, m. f. n. protected (*trátah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaih*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). पितृसमः *pitrí-samah*, m. f. n. like the father, i. e. *pitrá samah*. नखनिर्भिन्नः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaih*). विश्वोपास्यः *viśva-upásyah*, m. f. n. to be worshipped by all. स्वयंकृतः *svayam-kṛitah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yúpa-dáru*, n. wood (*dáru*) for a sacrificial stake (*yúpáya*). गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). द्विजार्थः *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brâhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. द्विजार्थी यवाग्: *dvijárthá yavágūh*, fem. gruel for Brâhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyah*). स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven. अपग्रामः *apa-grámah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*. राजपुरुषः *rája-purushah*, m. the king's man, instead of *rájñah*, of the king, *purushah*, the man. राजसखः *rája-sakhaḥ*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. कुम्भकारः *kumbha-kárah*, a maker (*kárah*) of pots (*kumbhánám*). गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अक्षशैँडः *aksha-śaudah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n. produced on the breast.

* Most words ending in तु *tri* or क *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartā*, maker of a mat, not कटकर्ता *kaṭakartā*; पुरां भेत्ता *purám bhettā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *devapújakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः: *sahasá-kritah*, done suddenly (Pāṇ. vi. 3, 3). आत्मनापष्टः: *ātmānd-shashṭhaḥ*, the sixth with oneself (Pāṇ. vi. 3, 6). परमैषदं: *parasmai-padam*, a word for the sake of another, i.e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). कृच्छाह्रात्रं: *kṛichchhrātṛ-labdhām*, obtained with difficulty. स्वसुःपुत्रः: *svasuh-putrah*, sister's son (Pāṇ. vi. 3, 23). दिवस्यति: *divas-patiḥ*, lord of heaven. वाचस्यति: *vāchas-patiḥ*, lord of speech. देवानांप्रियः: *devānām-priyah*, beloved of the gods, a goat, an ignorant person. गेहेष्ठितः: *gehe-paṇḍitah*, learned at home, i.e. where no one can contradict him. खेचरः: *khecharah*, moving in the air. सरसिजः: *sarasi-jah*, born in a pond, water-lily. हृदिस्पृश्: *hṛidi-sprīś*, touching the heart. युधिष्ठिरः: *yudhishṭhirah*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वेकायः: *pūrva-kāyah*, the fore-part of the body, i.e. the fore-body; पूर्वरातः: *pūrva-rātrah*, the first part of the night, i.e. the fore-night; राजदंतः: *rājadantah*, the king of teeth, lit. the king-teeth, i.e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ a. Hence जलमुच् *jalamuch*, water-dropping, i.e. a cloud; सोमपा *soma-pā*, Soma-drinking, nom. sing. सोमपाः: *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् t: विश्वजित् *viśvajit*, all-conquering, from जि *ji*, to conquer. Other suffixes used for the same purpose are अ a, इन् in, &c.

I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:
नीलोत्पलं *nīla-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः** *śāka-pārthivah*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरातः**: *sarva-rātrah*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātrih*, fem., is changed to *rātra*; cf. पूर्वरातः: *pūrva-rātrah*, masc. the fore-night; **मध्यरातः**: *madhya-rātrah*, masc. midnight; **पुण्यरातः**: *puṇya-rātrah*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः**: *mahā-rājah*, masc. a great king. In these compounds महत् *mahat*, great, always becomes महा *mahā* (Pāṇ. vi. 3, 46), and राजन् *rājan*, king, राजः: *rājah*; as **परमराजः**: *parama-rājah*, a supreme king: but सुराजा *su-rājā*, a good king, किंराजा *kiṁrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः**: *priya-sakhah*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhaḥ*. **परमाहः**: *parama-ahah*, masc. the highest day. In these compounds अहन् *ahan*, day, becomes

अह aha; cf. उत्तमाहः *uttamāhah*, the last day. Sometimes अहूः *ahna* is substituted for अहन् *ahan*; पूर्वोल्लः *púrvaváhṇah*, the fore-noon. कुपुरुषः *ku-purushah*, masc. a bad man, or कापुरुषः *kápuruṣah*. प्राचार्यः *pra-ācháryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchárya*) before or formerly (*pra*). अब्राह्मणः *a-bráhmaṇah*, masc. a non-Brâhman, i.e. not a Brâhman. अनश्वः *an-aśvah*, masc. a non-horse, i.e. not a horse. घनश्यामः *ghana-śyámah*, m. f. n. cloud-black, from *ghana*, cloud, and *śyáma*, black. ईषतिपिंगलः *iṣhat-piṅgalaḥ*, m. f. n. a little brown, from *iṣhat*, a little, and *piṅgala*, brown. सामिकृतः *sámi-kṛitah*, m. f. n. half-done, from *sámi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौः *vipragaurah*, a white Brâhman; राजाधमः *rájádhamaḥ*, the lowest king; भरतश्रेष्ठः *bharataśreshṭhah*, the best Bharata; पुरुषव्याघः *purusha-vyághraḥ*, a tiger-like man, a great man; गोविंदारकः *govindárakaḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ a is changed to ई ī, fem., or in some cases to अं am, neut. Final अन् an and आ á are changed to ई ī or अं am.

पञ्चगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (*Pâṇ. II. 1, 23*), and नौ *nau* to नाव *náva*. पंचगुः *pañcha-guh*, as an adjective, worth five cows (*Pâṇ. V. 4, 92*). द्विनौः *dvinauh*, bought for two ships. द्विगुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅguliḥ*, finger; final *i* being changed to *a*. द्वाहः *dvy-ahah*, masc. a space of two days; *ahan* changed to *ahah* (*Pâṇ. II. 1, 23*). पञ्चकपालः *pañcha-kapálah*, m. f. n. an offering (*purodásah*) made in a dish with five compartments, from *pañchan*, five, and *kapálam*, neut. (*Pâṇ. II. 1, 51, 52*; *IV. 1, 88*). त्रिलोकी *tri-lokī*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (*Pâṇ. IV. 1, 21*). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the Dvigu compound takes the neuter termination. दशकुमारी *daśa-kumári*, fem. an assemblage of ten youths. चतुर्युगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. चृच् *rich*, verse, पुर् *pur*, town, अप् *ap*, water, धुर् *dhur*, charge, पथिन् *pathin*, path, add final अ *a* (*Pāṇ.* v. 4, 74); अर्धचः *ardharchah*, a half-verse. This is optional with पथिन् *pathin* after the negative अ *a*; अपथं *apatham* or अपथाः *apanthāḥ*.
2. राजन् *rājan*, king, अहन् *ahan*, day, सखि *sakhi*, friend, become राज *rāja*, अह *aha*, सख *sakha*; महाराजः *mahārājah*. (*Pāṇ.* v. 4, 91.)
3. उरस् *uras*, if it means chief, becomes उरस् *urasa*; अश्वोरसं *ascorasam*, an excellent horse (*Pāṇ.* v. 4, 93). Likewise after प्रति *prati*, if the locative is expressed; प्रत्युरसं *pratyurasam*, on the chest (*Pāṇ.* v. 4, 82).
4. अक्षि *akshi*, eye, becomes अक्ष *aksha*, if it ceases to mean eye. गवाक्षः *gavākshah*, a window; but ब्राह्मणाक्षि *brāhmaṇākshi*, the eye of a Brāhman. (*Pāṇ.* v. 4, 76.)
5. अनस् *anas*, cart, अश्मन् *asman*, stone, अयस् *ayas*, iron, सरस् *saras*, lake, take final अ *a* if the compound expresses a kind or forms a name. कालायसं *kālāyasam*, black-iron; but सदयः *sadayah*, a piece of good iron. (*Pāṇ.* v. 4, 94.)
6. ब्रह्मन् *brahman* becomes ब्रह्म *brahma*, if preceded by the name of a country; सुराश्ट्रब्रह्मः *surāśṭrabrahmāḥ*, a Brāhman of Surāśṭra (*Pāṇ.* v. 4, 104). After कु *ku* and महा *mahā* that substitution is optional (*Pāṇ.* v. 4, 105).
7. तक्षन् *takshan* takes final अ *a* after ग्राम *grāma* and कौट *kauṭa*; ग्रामतक्षः *grāmatakshah*, village carpenter. (*Pāṇ.* v. 4, 95.)
8. अ॒न् *svan*, dog, takes final अ *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared; आर्कष्मः *ākarṣaśvah*, a dog of a die, a bad throw (?). (*Pāṇ.* v. 4, 97.)
9. अध्वन् *adhvan* becomes अध्व *adhva* after prepositions; प्राध्वः *prādhvah*. (*Pāṇ.* v. 4, 85.)
10. सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अव *ava*; अनुलोमः *anulomah*, regular; अनुलोमं *anulomam*, adv. with the hair or grain, i. e. regularly. (*Pāṇ.* v. 4, 75.)
11. तमस् *tamas* becomes तमस *tamasa* after अव *ava*, सं *sam*, and अंध *andha*; अंभत्तमसं *andhatamasam*, blind darkness. (*Pāṇ.* v. 4, 79.)
12. रहस् *rahas* becomes रहस् *rahasa* after अनु *anu*, अव *ava*, and तप्त *tapta*; अनुरहसः *anurahasah*, solitary. (*Pāṇ.* v. 4, 81.)
13. वर्चस् *varchas* becomes वर्चस् *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*; ब्रह्मवर्चसं *brahma-varcasam*, the power of a Brāhman. (*Pāṇ.* v. 4, 78.)
14. गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu. पंचगवं *pañchagavam*, five cows; but पंचगुः *pañchaguḥ*, bought for five cows. (*Pāṇ.* v. 4, 92.)
15. नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate; पंचनावं *pañchanāvam*, five ships: not when it forms a numerical adjective; पंचनौः *pañchanauḥ*, worth five ships. (*Pāṇ.* v. 4, 99.)
16. नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nāva*; अर्धनावं *ardhanāvam*, half a ship. (*Pāṇ.* v. 4, 100.)
17. खारी *khāri*, a measure of grain, becomes खार *khāra* as an aggregate; द्विखारं *dvi-khāram*: also after अर्ध *ardha*; अर्धखारं *ardhakhāram*. (*Pāṇ.* v. 4, 101.)
18. अञ्जलि *añjali*, a handful, after द्वि *dvi* or त्रि *tri*, may, as an aggregate, take final अ *a*; द्विञ्जलं *dviñjalam* or द्विञ्जलि *dviñjali*, two handfuls. (*Pāṇ.* v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; द्वांगुलं *dvyāṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सक्थि *sakthi*, thigh, becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसक्थं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात् *sankhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables; becomes रात्रि *rātra*; सर्वरात्रः *svarātrah*, the whole night; पूर्वरात्रः *pūrvarātrah*, the fore-night; द्विरात्रि *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह्न *ahna*; सर्वाह्नः *svavāhṇaḥ*, the whole day: but not after a numeral when it expresses an aggregate; द्वाहः *dvyāhāḥ*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्तयश्वौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्तपश्चं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-krishṇau*, white and black; गवाश्चं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्तयश्वौ *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्तयश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Kesāva; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ *a* should stand first: ईश्वर्कृष्णौ *īśa-krishṇau*, Īśa and Krishṇa. Words ending in इ *i* (gen. एः *eh*) and उ *u* (gen. ओः *oh*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्त्रभोग्यौ *bhoktṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणशत्रियौ *brāhmaṇa-kshatriyau*, a Brāhmaṇa and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरा *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in चृ *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in चृ *ri*, or by पुत्र *putra*, son, change their चृ *ri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri*+पितृ *pitri* form मातापितरौ *mātā-pitarau*, father and mother; पितृ *pitri*+पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri*+पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaraṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnīṣhomau*, Agni and Soma. Similar irregularities appear in words like

द्यावापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उपासानक्तं *ushāśd-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च् *ch*, रु् *chh*, ज् *j*, रु् *jh*, द् *d*, ष् *sh*, and ह् *h* take an additional अ *a*. वाच् *vāch*+त्वच् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरातः *ahorātrah*, a day and night, a वृत्थीμερος (*Vṛtthīmeros*) (Pāṇ. v. 4, 87).

§ 526. भातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; अग्नौ *śvaśrāu* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-pati*, जंपती *jampati*, or दंपती *dampati*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनश्चः *anaśvah*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathah*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्तेदको ग्रामः *prāpta-udako grāmāḥ*, a water-reached village, a village reached by water. जटरथोऽनडान् *ūḍha-ratho 'naḍvān*, a bull by whom a cart (*rathah*) is drawn (*ūḍha*). उपहृतपशु रुद्रः *upahṛita-paśū rudrah*, Rudra to whom cattle (*paśuh*) is offered (*upahṛita*). पीतांबरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parṇah*, leafless, i. e. a tree from which the leaves are fallen off. अपुतः *a-putrah*, sonless. चित्रगुः *chitra-guh*, possessed of a brindled cow. रूपवद्वार्यः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhah*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hrid*, having a good heart, a friend. भक्षितभिक्षः *bhakṣita-bhikṣah*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjvala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्षिथ *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshah*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *ānguli*, finger, substitutes final अ *a* if it refers to wood; अंगुलं दारु *āngulam dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिसदृशावयवं धान्यादिविश्वेषणकां, Prakriyā-Kaumudi.

3. मूर्धन् *mûrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimûrdhaḥ*, having two heads. (Pân. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ *a* after अंतर् *antar* and वहिः *vahih*; अंतलोमः *antar-lomaḥ*, having the hairy part inside. (Pân. v. 4, 117.)
5. नासिका *násikā*, nose, becomes नस् *nasa*, if it stands at the end of a name; गोनसः *gonasah*, cow-nosed, i. e. a snake; but not after स्थूल *sthûla*; स्थूलनासिकः *sthûla-násikah*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pân. v. 4, 118, 119.)
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सक्षि *sakṣhi*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahalih*. (Pân. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pân. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मा *kalyâṇadharma*. (Pân. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sam*, becomes जूः *jūḥ*; प्रजूः *prajūḥ* (Pân. v. 4, 129). This is optional after ऊर्ध्वे *ūrdhva* (Pân. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुण्डोभी *kunḍodhni*. (Pân. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pân. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pân. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pân. v. 4, 135–137.)
15. पाद् *páda*, foot, becomes पात् *pád* after certain words; च्याग्रपात् *vyâghrapád*. (Pân. v. 4, 138–140.)
16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदती *dvidati*. (Pân. v. 4, 141–145.)
17. ककुद *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajátakakud*, a young bull before his humps have grown. (Pân. v. 4, 146–148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; चूदोरस्कः *vyûdhoraskah*, broad-chested. (Pân. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahuśvámikā*, having many masters, from स्वामिन् *svámīn*, master. (Pân. v. 4, 152.)
20. Feminine words in ई *i*, like नदी *nadi*, and words in चूर्ण *ri*, add final क *ka*; बहुकुमारीकः *bahukumárikah*, having many maidens; बहुभर्त्रीकः *bahubhartrikaḥ*, having many husbands. (Pân. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumálakaḥ* or बहुमालाकः *bahumálakah* or बहुमालः *bahumálah*. (Pân. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (*Avyayibhâva*) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples: अधिहरि *adhi-hari*, upon Hari, instead of अधि हरै *adhi harau*, loc. sing. अनुविष्णु *anu-vishnu*, after Vishṇu, instead of अनु विष्णु *anu vishnum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakṣiṇam*, to the right. अनुरूपं *anu-rūpam*, after the form, i.e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-sakti*, according to one's ability, instead of शक्तिर्यथा *saktir yathā*. सत्रृणं *sa-tṛiṇam* with the grass; सत्रृणमत्ति *satṛiṇam atti*, he eats (everything) even the grass, instead of त्रृणेन सह *triṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगांगं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठदु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगांगं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāṭ at Benares); प्रत्यग्ग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, ckh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to oneself. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मे *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadi*, पौर्णमासी *paurṇamāsi*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHĀTUPĀTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ a is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmai-pada, the Ātmaneṣṭapa, or both forms.

The roots themselves are divided into *uddātta*, acutely accented, and *anuddātta*, gravely accented, the former admitting, the latter rejecting the intermediate इ i.

आ d prohibits the use of the intermediate इ i in the formation of the Nishṭhās (§ 333, D. 2), Pāṇ. VII. 2, 16. Ex. फुलः *phullah* from निफला *niphalā*.

इ i requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345,¹⁰), Pāṇ. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मन्थ or मन्थ् *manth*, Pres. मन्थति *manthati*, Pass. मन्थते *mathyate*.

ऋ ir shows that a verb may take the first or second aorist in the Parasmai-pada (§ 367), Pāṇ. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotīt* from च्युतिर् *chyutir*.

ई ī prohibits the use of the intermediate इ i in the formation of the Nishṭhās (§ 333, D. 2), Pāṇ. VII. 2, 14. Ex. उन्हः *unnah* from उंही *undī*.

उ u renders the admission of the intermediate इ i optional before the gerundial त्वा *tvd* (§ 337, II. 5), Pāṇ. VII. 2, 56; and therefore inadmissible in the past participle (Pāṇ. VII. 2, 15). Ex. शमित्वा *śamitvā* or शांत्वा *śāntvā* from शमु *śamu*; but शांतः *śāntah*.

ऋ ū renders the admission of the intermediate इ i optional in the general tenses before all consonants but य y (§ 337, I. 2), Pāṇ. VII. 2, 44; and therefore inadmissible in the past participle (Pāṇ. VII. 2, 15). Ex. सेद्धा *seddhā* or सेधिता *sedhitā* from सिद्धू *sidhū*; but सिद्धः *siddhaḥ*.

ऋ ri prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pāṇ. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोकृ *lokṛi*.

ऋ *li* shows that the verb takes the second aorist in the Parasmaipada (§ 367),

Pāṇ. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamlī*.

ऋ *e* forbids Vṛiddhi in the first aorist (§ 348*), Pāṇ. VII. 2, 5. Ex. अमयोत् *ama-thit* from मथे *mathe*.

ऋ *o* indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),

Pāṇ. VIII. 2, 45. Ex. पीनः *pīnah* from ओप्पायी *opyāyī*.

ऋ *n* shows that the verb follows the Ātmanepada (Pāṇ. I. 3, 12).

ऋ *ñ* shows that the verb follows both the Ātmanepada and Parasmaipada, the former if the act reverts to the subject (Pāṇ. I. 3, 72).

ऋ *ñi* shows that the past participle has the power of the present (Pāṇ. III. 2, 187). Ex. फूलः *phullah*, blown, from निफला *niphalā*.

ऋ *m* shows that the vowel is not lengthened in the causative (§ 462, note), Pāṇ. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pāṇ. VI. 4, 93).

Bhū Class (Bhvādi, I Class).

I. Parasmaipada Verbs.

1. भू bhū, to be.

- Parasmaipada : P. 1. भवामि *bhávāmi*, 2. भवसि *bhávasi*, 3. भवति *bhávati*,
 4. भवावः *bhávāvah*, 5. भवयः *bhávathah*, 6. भवतः *bhávatah*, 7. भवामः *bhávāmah*,
 8. भवथ *bhávatha*, 9. भवंति *bhávanti*, I. 1. अभवं *ábhavam*, 2. अभवः *ábhavah*,
 3. अभवत् *ábhavat*, 4. अभवाव *ábhaváva*, 5. अभवतं *ábhavatam*, 6. अभवतां *ábhavatám*,
 7. अभवाम *ábhaváma*, 8. अभवत् *ábhavata*, 9. अभवन् *ábhavan*, O. 1. भवेयं *bháveyam*,
 2. भवेः *bháveh*, 3. भवेत् *bhávet*, 4. भवेत् *bháveva*, 5. भवेतं *bhávetam*, 6. भवेतां *bhávetám*,
 7. भवेम *bhávema*, 8. भवेत् *bháveta*, 9. भवेयुः *bháveyuh*, I. 1. भवानि *bháváni*, 2. भव *bháva*,
 3. भवत् *bhávatu*, 4. भवाव *bháváva*, 5. भवतं *bhávatam*, 6. भवातां *bhávatám*, 7. भवाम *bháváma*, 8. भवत् *bhávata*, 9. भवंत् *bhávantu* || Pf. 1. बभूव *babhúva*† (see p. 175),
 2. बभूविष्य *babhúvitha*, 3. बभूव *babhúva*, 4. बभूविष्व *babhúvivá*, 5. बभूवषु *babhúváthuh*,
 6. बभूवतुः *babhúvátuh*, 7. बभूविम *babhúvímá*, 8. बभूव *babhúvá*, 9. बभूवुः *babhúvúh*,
 II A. 1. अभूवं *ábhúvam* (see p. 188), 2. अभूः *ábhúh*, 3. अभूत् *ábhút*, 4. अभूव *ábhúva*,
 5. अभूतं *ábhútam*, 6. अभूतां *ábhútám*, 7. अभूम *ábhúma*, 8. अभूत् *ábhúta*, 9. अभूवन् *ábhúvan*, F. 1. भविष्यामि *bhavishyámi*, 2. भविष्यसि *bhavishyási*, 3. भविष्यति *bhavishyáti*,
 4. भविष्यावः *bhavishyávah*, 5. भविष्ययः *bhavishyáthah*, 6. भविष्यतः *bhavishyátah*,
 7. भविष्यामः *bhavishyámah*, 8. भविष्यथ *bhavishyátha*, 9. भविष्यंति *bhavishyánti*,
 C. 1. अभविष्यं *ábhavishyam*, 2. अभविष्यः *ábhavishyah*, 3. अभविष्यत् *ábhavishyat*,
 4. अभविष्याव *ábhavishyáva*, 5. अभविष्यतं *ábhavishyatam*, 6. अभविष्यतां *ábhavishyatám*,
 7. अभविष्याम *ábhavishyáma*, 8. अभविष्यत् *ábhavishyata*, 9. अभविष्यन् *ábhavishyan*,

† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular (Pāṇ. I. 2, 6); the regular form would have been बुभाव *bubháva*.

P. F. 1. भवितास्मि *bhavitásmi*, 2. भवितासि *bhavitásí*, 3. भविता *bhavítá*, 4. भवितास्तः *bhavitásvah*, 5. भवितास्यः *bhavitássthah*, 6. भवितारौ *bhavitárau*, 7. भवितास्तः *bhavításmah*, 8. भवितास्य *bhavitástha*, 9. भवितारः *bhavitárah*, B. 1. भूयासं *bhúyásam*, 2. भूयः *bhúyáḥ*, 3. भूयात् *bhúyát*, 4. भूयास्त् *bhúyásva*, 5. भूयास्तं *bhúyásstam*, 6. भूयास्तं *bhúyásstám*, 7. भूयास्तम् *bhúyásma*, 8. भूयास्तम् *bhúyássta*, 9. भूयासुः *bhúyásuh* || Part. Pres. भवन् *bhávan*, Perf. बभूवान् *babhuván*, Fut. भविष्यन् *bhavishyán*, Ger. भूत्वा *bhútvá* or °भूयः *-bhúya*, Adj. भवितच्चः *bhavitávyah*, भवनीयः *bhavaníyah*, भव्यः *bhávayah* (§ 456).

Ātmanepada* : P. 1. भवे *bháve*, 2. भवसे *bhávase*, 3. भवते *bhávate*, 4. भवावहे *bhávávahé*, 5. भवेये *bhávethe*, 6. भवेते *bhávete*, 7. भवामहे *bhávámahe*, 8. भवध्वे *bhávadhvé*, 9. भवते *bhávante*, I. 1. अभवे *ábhave*, 2. अभवथाः *ábhavatháḥ*, 3. अभवत् *ábhavata*, 4. अभवावहि *ábhavávahi*, 5. अभवेयां *ábhavethám*, 6. अभवेतां *ábhavetám*, 7. अभवामहि *ábhavámahi*, 8. अभवध्वं *ábhavadhvam*, 9. अभवतं *ábhavanta*, O. 1. भवेय *bháveya*, 2. भवेयाः *bhávetáḥ*, 3. भवेत *bháveta*, 4. भवेवहि *bhávevahí*, 5. भवेयायां *bháveyáthám*, 6. भवेयातां *bháveyátám*, 7. भवेमहि *bhávemahi*, 8. भवेध्वं *bhávedhvam*, 9. भवेत्तन् *bháveran*, I. 1. भवै *bhávai*, 2. भवस्त् *bhávasva*, 3. भवतां *bhávatám*, 4. भवावहे *bhávávahai*, 5. भवेयां *bhávetáṁ*, 6. भवेतां *bhávetám*, 7. भवामहै *bhávámahai*, 8. भवध्वं *bhávadhvam*, 9. भवतां *bhávantám* || Pf. 1. बभूवे *babhuvé* (see note †, page 245), 2. बभूविषे *babhuvishé*, 3. बभूवे *babhuvé*, 4. बभूविवहे *babhuiváhe*, 5. बभूवाये *babhu-válhe*, 6. बभूवते *babhuváte*, 7. बभूविमहे *babhuvimáhe*, 8. बभूविध्वे or °द्वे *babhuvidhvé* or *-dhvē* (see § 105), 9. बभूविरे *babhuviré*, I A. 1. अभविषि *ábhavishi*, 2. अभविष्टाः *ábhavishíháḥ*, 3. अभविष्ट *ábhavishṭa*, 4. अभविष्वहि *ábhavishvahi*, 5. अभविष्यायां *ábha-visháthám*, 6. अभविष्यातां *ábhavishátám*, 7. अभविष्यमहि *ábhavishmahi*, 8. अभविष्यध्वं or °द्वं *ábhavidhvam* or *-dhvam*, 9. अभविष्यत *ábhavishata*, F. भविष्ये *bhavishyé* &c., C. अभविष्ये *ábhavishye* &c., P. F. 1. भविताहे *bhavitáhe*, 2. भवितासे *bhavitásé*, 3. भविता *bhavitá*, 4. भवितास्तहे *bhavitásvahé*, 5. भवितासाये *bhavitásáthe*, 6. भवितारौ *bhavitárau*, 7. भवितास्तहे *bhavitásmahe*, 8. भविताध्वे *bhavitádhvē*, 9. भवितारः *bhavitárah*, B. 1. भविषीय *bhavishyá*, 2. भविषीष्टाः *bhavishísháḥ*, 3. भविषीष्ट *bhavi-shíshṭá*, 4. भविषीवहि *bhavishíváhi*, 5. भविषीयास्यां *bhavishígyásstám*, 6. भविषीयास्तां *bhavishígyásstám*, 7. भविषीमहि *bhavishímáhi*, 8. भविषीध्वं or °द्वं *bhavishídhvám* or *-dhvám*, 9. भविषीरन् *bhavishíráñ* || Part. Pres. भवमानः *bhávamánah*, Perf. बभूवानः *babhuvánah*, Fut. भविष्यमाणः *bhavishyámáṇah*.

Passive : P. 1. भूये *bhúyé*†, 2. भूयसे *bhúyáse*, 3. भूयते *bhúyáte*, 4. भूयावहे *bhú-yávahé*, 5. भूयेये *bhúyéthe*, 6. भूयेते *bhúyéte*, 7. भूयामहे *bhúyámahe*, 8. भूयध्वे *bhúyádhvē*, 9. भूयते *bhúyánte*, I. अभूये *ábhúye* &c., O. भूयेय *bhúyéya* &c., I. भूयै *bhúyái* &c. ||

* भू *bhú* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhú* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babbuvé* &c., like ऐत्मनेपदा, I A. १. अभविषि or अभाविषि *ábhāvishí*, २. अभविष्टः or अभाविष्टः *ábhāvishṭháḥ*, ३. अभावि *ábhávi*, ४. अभविष्ठहि *ábhāvishvahi* &c., like ऐत्मनेपदा, F. भविष्ये or भाविष्ये *bhāvishyé* &c., C. अभविष्ये or अभाविष्ये *ábhāvishye* &c., P. F. भवित्वाहे or भावित्वाहे *bhāvitdhé* &c., B. भविष्यीय or भाविष्यीय *bhāvishiyá* &c. ॥ Part. Pres. भूयमानः *bhúyámñah*, Fut. भविष्यमाणः *bhāvishyá-mñah*, Past भूतः *bhútáḥ*.

Causative, Parasmaipada : P. भावयामि *bhāváyámi*, I. अभावयं *ábhāvayam*, O. भावयेयं *bhāváyeyam*, I. भावयानि *bhāváyáni* ॥ Pf. भावयांचकार *bhāvayáñchakára*, II A. अबीभवं *ábíbhavam*, F. भावयिष्यामि *bhāvayishyámi*, C. अभावयिष्यं *ábhāvayi-shyam*, P. F. भावयितास्मि *bhāvayitásmi*, B. भावासं *bhāvyásam*.

Causative, ऐत्मनेपदा : P. भावये *bhāváye*, I. अभावये *ábhāvaye*, O. भावयेयं *bhāváyeya*, I. भावयै *bhāváyai* ॥ Pf. भावयांचक्रे *bhāvayáñchakre*, II A. अबीभवे *ábíbhave*, F. भावयिष्ये *bhāvayishyé*, C. अभावयिष्ये *ábhāvayishye*, P. F. भावयित्वाहे *bhāvayitdhé*, B. भावयिष्यीय *bhāvayishiyá*.

Causative, Passive : P. भाव्ये *bhāvýe*, I. अभाव्ये *ábhāvye*, O. भाव्येयं *bhāvyéya*, I. भाव्यै *bhāvýai* ॥ Pf. भावयांचक्रे, °बभूवे, °आसे, *bhāvayáñchakre*, -*babbuve*, -*dse*, I A. अभावयिषि *ábhāvayishi* or अभाविषि *ábhāvishí*, F. भावयिष्ये *bhāvayishyé* or भाविष्ये *bhāvishyé*, C. अभावयिष्ये *ábhāvayishye* or अभाविष्ये *ábhāvishye*, P. F. भावयित्वाहे *bhāvayitdhé* or भावित्वाहे *bhāvitdhé*, B. भावयिष्यीय *bhāvayishiyá* or भाविष्यीय *bhāvishiyá*.

Desiderative, Parasmaipada : P. बुभूपासि *bubhúshámi*, I. अबुभूषं *ábubhú-sham*, O. बुभूपेयं *bubhúshayam*, I. बुभूपाणि *bubhúsháni* ॥ Pf. बुभूपांचकार *bubhúsháñ-chakára*, I A. अबुभूषिष्यं *ábubhúshisham*, F. बुभूपिष्यामि *bubhúshishyámi*, C. अबुभूषिष्यं *ábubhúshishyam*, P. F. बुभूपितास्मि *bubhúshitásmi*, B. बुभूपासं *bubhúshyásam*.

Desiderative, ऐत्मनेपदा : P. बुभूपे *bubhúshe*, I. अबुभूषे *ábubhúshe*, O. बुभूपेयं *bubhúshaya*, I. अबुभूषै *bubhúshai* ॥ Pf. बुभूपांचक्रे *bubhúsháñchakre*, I A. १. अबुभूषिष्यि *ábubhúshishi*, २. अबुभूषिष्टः *ábubhúshishtháḥ*, ३. अबुभूषिष्ट *ábubhúshishtha*, F. बुभूषिष्ये *bubhúshishyé*, C. अबुभूषिष्ये *ábubhúshishye*, P. F. बुभूषित्वाहे *bubhúshitáhe*, B. अबुभूषिष्यीय *bubhúshishiyá*.

Desiderative, Passive : P. बुभूषे *bubhúshyé*, I. अबुभूषे *ábubhúshye*, O. बुभूषे *bubhúshyéya*, I. अबुभूषै *bubhúshyaí* ॥ Pf. बुभूपांचक्रे *bubhúsháñchakre*, I A. १. अबुभूषिष्यि *ábubhúshishi*, २. अबुभूषिष्टः *ábubhúshishtháḥ*, ३. अबुभूषिष्ट *ábubhúshishtha*, F. बुभूषिष्ये *bubhúshishyé*, C. अबुभूषिष्ये *ábubhúshishye*, P. F. बुभूषित्वाहे *bubhúshitáhe*, B. अबुभूषिष्यीय *bubhúshishiyá*.

Intensive, ऐत्मनेपदा : P. १. बोभूये *bobhúyé*, २. बोभूयसे *bobhúyáse*, ३. बोभूयते *bobhúyáte*, ४. बोभूयावहे *bobhúyávahé*, ५. बोभूयेषे *bobhúyéthe*, ६. बोभूयेते *bobhúyéte*, ७. बोभूयामहे *bobhúyámahe*, ८. बोभूयधे *bobhúyádhe*, ९. बोभूयन्ते *bobhúyánte*, I. १. अबोभूये *ábobhúyé*, २. अबोभूयथाः *ábobhúyatháḥ*, ३. अबोभूयत *ábobhúyata*, ४. अबोभूयावहि *ábo-bhúyávahí*, ५. अबोभूयेषां *ábobhúyethám*, ६. अबोभूयेतां *ábobhúyetám*, ७. अबोभूयामहि *ábobhúyámahi*, ८. अबोभूयधं *ábobhúyadhvam*, ९. अबोभूयंत *ábobhúyanta*, O. बोभूये *ábobhúy*.

bobhúyéya &c., I. १. बोभूयै *bobhúyái*, २. बोभूयस्त *bobhúyásva*, ३. बोभूयतां *bobhúyátām*, ४. बोभूयावहै *bobhúyávahai*, ५. बोभूयेण *bobhúyéthám*, ६. बोभूयेतं *bobhúyéjtām*, ७. बोभूयामहै *bobhúyádmahai*, ८. बोभूयध्वं *bobhúyádhvam*, ९. बोभूयंता *bobhúyántām* ॥ Pf. बोभूयांचक्रे *bobhúyámchakre*, I A. १. अबोभूयिषि *ábobhúyishi*, २. अबोभूयिष्टः *ábobhúyishih*, ३. अबोभूयिष्ट *ábobhúyishṭa*, ४. अबोभूयिष्वहि *ábobhúyishvahi*, ५. अबोभूयिष्वाण्यं *ábobhúyishdthám*, ६. अबोभूयिष्वातां *ábobhúyishátām*, ७. अबोभूयिष्वमहि *ábobhúyishmahi*, ८. अबोभूयिष्वं or -द्वं *ábobhúyidhvam* or *-dhvam*, ९. अबोभूयिष्वत *ábobhúyishata*, F. बोभूयिष्वे *bobhúyishyé*, C. अबोभूयिष्वे *ábobhúyishye*, P. F. बोभूयिष्वतहे *bobhúyitáhe*, B. बोभूयिष्वीय *bobhúyishlyá*.

Intensive, Parasmaipada : P. १. बोभोमि *bóbhomi* or बोभवीमि *bóbhavími*, २. बोभोषि *bóbhoshi* or बोभवीषि *bóbhavíshi*, ३. बोभोति *bóbhoti* or बोभवीति *bóbhavíti*, ४. बोभूवः *bobhúváḥ*, ५. बोभूयः *bobhútháḥ*, ६. बोभूतः *bobhútāḥ*, ७. बोभूमः *bobhúmáḥ*, ८. बोभूय *bobhúthá*, ९. बोभुवति *bóbhuvati*, I. १. अबोभवं *ábobhavam*, २. अबोभोः *ábobhoh* or अबोभवीः *ábobhavíḥ*, ३. अबोभोत् *ábobhot* or अबोभवीत् *ábobhavít*, ४. अबोभूव *ábobhúva*, ५. अबोभूतं *ábobhútam*, ६. अबोभूतां *ábobhútām*, ७. अबोभूम *ábobhúma*, ८. अबोभूत *ábobhúta*, ९. अबोभवुः *ábobhavuh*, O. बोभूयां *bobhúyám*, I. १. बोभवानि *bóbhaváni*, २. बोभूहि *bobhúhí*, ३. बोभोतु *bóbhotu* or बोभवीतु *bóbhavítu*, ४. बोभवाव *bóbhaváva*, ५. बोभूतं *bobhútām*, ६. बोभूतां *bobhútām*, ७. बोभवाम *bóbhaváma*, ८. बोभूत *bobhútā*, ९. बोभुवतु *bóbhuvatū* ॥ Pf. I. बोभवांचकार *bobhavámchakára*, ४. बोभवांचकृत् *bobhavámchakriva*, ७. बोभवांचक्रम *bobhavámchakrima*; also I. बोभाव *bobháva* or बोभूव *bobháva*, २. बोभूविष *bobhúvitha*, ३. बोभाव *bobháva* or बोभूव *bobháva*, ४. बोभूविच *bobhúvivá*^{*}, ५. बोभूवयुः *bobhúváthuh*, ६. बोभूवतुः *bobhúvátuh*, ७. बोभूविम *bobhúvímá*, ८. बोभूव *bobhúvá*, ९. बोभूवः *bobhúváḥ*, II A. १. अबोभूवं *ábobhúvam*, २. अबोभूः *ábobhúh* or अबोभवीः *ábobhavíḥ*, ३. अबोभूत् *ábobhút* or अबोभवीत् *ábobhavít*, ४. अबोभूव *ábobhúva*, ५. अबोभूतं *ábobhútām*, ६. अबोभूतां *ábobhútām*, ७. अबोभूम *ábobhúma*, ८. अबोभूत *ábobhúta*, ९. अबोभवुः *ábobhúvuh* (not अबोभवत् *ábobhúvan*), I A. १.† अबोभाविष्टं *ábobhávisham*, ४. अबोभाविष्व *ábobhávishva*, ७. अबोभाविष्म *ábobhávishma*, F. बोभविष्वामि *bobhávishyámi*, C. अबोभविष्वं *ábobhávishyam*, P. F. बोभविष्वास्मि *bobhávitásmi*, B. बोभूयासं *bobhúyásam*.

Note—Grammarians who allow the intensive without य *ya* to form an Ātmanepada, give the following forms : Pres. बोभूते *bobhúté*, Impf. अबोभूत *ábobhúta*, Opt. बोभुवीत *bóbhuvíta*, Imp. बोभूतां *bobhútām*, Per. Perf. बोभवांचक्रे *bobhavámchakre*, Aor. अबोभविष्ट *ábobhávishṭa*, Fut. बोभविष्टते *bobhávishyáte*, Cond. अबोभविष्टत *ábobhávishyata*, Per. Fut. बोभविता *bobhávitá*, Ben. बोभविष्टीष्ट *bobhávishíshṭá*. (See Colebrooke, p. 194.)

* The form बोभूविच *bobhúviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in भू *bhú* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhú* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चित्ति॒.)

The Anubandha ई॒ shows that the participle in नः *tah* takes no intermediate इ॑.

P. चेतति॒, I. अचेतत्॒, O. चेतेत्॒, I. चेततु॒॥ Pf. I. चिचेत॒, 2. चिचेतिय॒, 3. चिचेत॒, 4. चिचितिव॒,
5. चिचितपु॒ः, 6. चिचिततु॒ः, 7. चिचितिम॒, 8. चिचित॒, 9. चिचितु॒ः; I A. 1. अचेतियं॒, 2. अचेती॒ः,
3. अचेतीत्॒, 4. अचेतिध्य॒, 5. अचेतिष्ठ॒, 6. अचेतिष्ठां॒, 7. अचेतिष्म॒, 8. अचेतिष्ट॒, 9. अचेतिष्पु॒ः,
F. चेतिष्पति॒, C. अचेतिष्पत्॒, P. F. चेतिता॒, B. चित्यात्॒॥ Pt. चित्तः॒, चिचित्वान्॒, Ger. चेतित्वा॒
or चित्तित्वा॒, °चित्य॒, Adj. चेतितय्य॒ः, चेतनीय॒ः, चेत्य॒ः॥ Pass. चित्यते॒, Aor. अचेति॒, Caus.
चेतयति॒, Aor. अचीचितत्॒, Des. चिचेतिष्पति॒ or चिचितिष्पति॒, Int. चेचित्यते॒, चेचेत्ति॒.

3. च्युत् *chyut*, to sprinkle, (च्युतिर॒.)

The Anubandha ई॒ shows that the verb may take the first and second aorist.

P. च्योतति॒, I. अच्योतत्॒, O. च्योतेत्॒, I. च्योततु॒॥ Pf. I. चुच्योत॒, 2. चुच्योतिय॒, 4. चुच्युतिव॒,
I A. 1. अच्योतियं॒, 2. अच्योती॒ः, 3. अच्योतीत्॒, 9. अच्योतिपु॒ः, or II A. 1. अच्युतं॒, 2. अच्युत॒;
3. अच्युतत्॒, 9. अच्युतन्॒, F. अत्रिष्पति॒, C. अच्योतिष्पत्॒, P. F. अत्रिता॒, B. च्युत्यात्॒॥ Pt.
च्युतितः or अत्रितः, चुच्युत्वान्॒, Ger. अत्रित्वा॒ or च्युत्वा॒, Adj. अत्रितय्य॒ः॥ Pass. च्युत्यते॒,
Caus. अत्रितयति॒, Aor. अच्युतत्॒, Des. चुच्योतिष्पति॒ or चुच्युतिष्पति॒, Int. चोच्युत्यते॒, चोच्योत्ति॒.

4. श्वुत् *shyut*, to flow, (श्वुतिर॒.)

P. श्वोतति॒, I. अश्वोतत्॒, O. श्वोतेत्॒, I. श्वोततु॒॥ Pf. I. चुश्वोत॒, 9. चुश्वुतु॒ः; I A. 1. अश्वोतियं॒,
2. अश्वोती॒ः, or II A. 1. अश्वुतं॒, F. अश्वोतिष्पति॒, C. अश्वोतिष्पत्॒, P. F. अश्वोतिता॒, B.
श्वुत्यात्॒ &c.

Note—This verb is sometimes written श्वुत्॒.

5. मंथ *manth*, to shake.

P. मंथति॒॥ Pf. I. ममंथ॒, 2. ममंथिय॒, 3. ममंथ॒, 7. ममंथिम॒, 8. ममंथयु॒; (Pān. I. 2, 5) or, less
correctly, ममथयु॒ः (§ 328, 4), I A. अमंथीत॒, F. मंथिष्पति॒, P. F. मंथिता॒, B. मम्थात्॒
(§ 345, 10)॥ Pt. मंथितः॒, ममथान्॒ or मेथिवान्॒ (cf. § 395, note), Ger. मंथित्वा॒ or मंथित्वा॒
(Pān. I. 2, 23; § 428), °मंथ॒, Adj. मंथितय्य॒ः, मंथनीय॒ः, मंथ्य॒ः॥ Pass. मंथते॒, Caus. मंथयति॒,
Des. मिमंथिष्पति॒, Int. मामम्थते॒, मामंथीति॒ or मामंथीति॒, Impf. 3. अमामन्॒.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pān. VI. 4, 24); but not roots written with Anubandha ई॒. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pān. I. 2, 5). According to some, however, the weakening is allowed even after double consonants : केचिदिति॒। प्रबोधयवृत्तिकारादयः। तथा च प्रबोधयवृत्तावुक्तं।
संयोगान्वित् किंडा॒। ररज्ञुतः॒ ररज्ञुरिति॒॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ई instead of reduplication : न्लोपिनो नेति॒ केचित् ममथतु॒ः।
Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति॒ (*mathe*), and another मध्वति॒, which supply a variety of verbal derivatives.

6. कुण्ठ *kunth*, to strike, (कुण्ठि॒.)

Roots marked in the Dhātupātha by technical final ई॒ keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुण्ठति॒, I. अकुण्ठत्॒, O. कुण्ठेत्॒, I. कुण्ठतु॒॥ Pf. I. चुकुण्ठ॒, 2. चुकुण्ठिय॒, 9. चुकुण्ठु॒ः; I A.
क्क

अकुंथीत्, ९. अकुंथिषुः, F. कुंथिष्टि, P. F. कुंथिता, B. कुंथात्, (प्रनिकुंथ्यात्, § 99, not with lingual ण्, as Carey gives it) ॥ Pt. कुंथितः, चुकुंथान्, Ger. कुंथित्वा, °कुंथ्य, Adj. कुंथितव्यः ॥ Pass. कुंथते, Caus. कुंथयति, Des. चुकुंथिष्टि, Int. चोकुंथते, चोकुंत्ति.

7. सिध् *sidh*, to go (पिध्), and सिध् *sidh*, to command (पिध्).

P. सेधति (निसेधति*), I. असेधत् ॥ Pf. १. सिधेत, २. सिधेपिथ, ९. सिधिषुः; I A. असेधीत्, F. सेधिष्टि, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ज् (पिध्), and hence the intermediate इ may be omitted. Thus Pf. २. सिधेपिथ or सिधेद्ध, ४. सिधिष्व or सिधिध &c., F. सेधिष्टि or सेह्यति, P. F. सेधिता or सेडा, I A. असेधीत् (as before), or १. असैत्वं, २. असैत्सीत्, ३. असैत्सीत्, ४. असैत्स्व, ५. असैद्धं, ६. असैद्धां, ७. असैत्स्म, ८. असैद्ध, ९. असैत्सुः ॥ Pt. सिद्धः, Ger. सेधित्वा or सिद्धा, °सिध्य, Adj. सेधितव्यः or सेद्धव्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिष्टि or सिसेधित्सति (§ 103), Int. सेधिष्टते, सेधेद्धि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. १. चखाद् (*ā*), २. चखदिष्य, ३. चखाद्, ४. चखदिव, ५. चखदषुः, ६. चखदतुः, ७. चखदिम, ८. चखद, ९. चखटुः; I A. अखादीत् or अखदीत् (*ā*), (Pāṇ. VII. 2, 7; § 348), F. खदिष्टि, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्वान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खदयति, Des. चिखदिष्टि, Int. चाखद्यते, चाखत्ति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रणगदत्), O. गदेत, I. गदतु ॥ Pf. १. जगाद् (*ā*), २. जगदिष्य, ९. जगटुः; I A. अगदीत् or अगदीत् (*ā*), (Pāṇ. VII. 2, 7; § 348), F. गदिष्टि, C. अगदिष्टत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिष्टति, Int. जागद्यते, जागत्ति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. १. रराद् (*ā*), २. रेदिष्य, ९. रेटुः; I A. अरदीत् or अरदीत् (*ā*), (§ 348).

11. नद् *nad*, to hum, (णद्.)

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. १. ननाद् (*ā*), २. नेदिष्य, ९. नेटुः; I A. अनादीत् or अननदीत् (*ā*).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्देति, I. आर्देत् ॥ Pf. १. आनर्दै, २. आनर्देष्य, ९. आनर्दुः; I A. आर्दीत्, F. अर्दिष्टि ॥ Pt. अर्दितः; not आर्तः; see also p. 166 ॥ Caus. अर्दयति, आर्देदत्, Des. अर्दिष्टिति.

13. इंद् *ind*, to govern, (इदि.)

P. इंदति, I. इंदेत्, O. इंदेत्, I. इंदतु ॥ Pf. इंदांचकार (§ 325) or इंदामास or इंदांबूख,

* The change of स् into ष् is forbidden by Pāṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Sār. The Anubandha ज् is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ् is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ् belong properly only to सिध् to command. This verb *must* change its initial स् after prepositions; निषेधति.

IA. 1. ऐदिपं, 2. ऐदीः, F. इदिष्यति, C. ऐदिष्यत्, P. F. इदिता, B. इद्यात् ॥ Pt. इदितः; Perf. इदांचकृयान् or चभूयान् or आसियान्, Perf. Pass. इदांचक्राणः or चभूयानः or आसानः.

14. निंदं *nind*, to blame, (णिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निंदिष्यति, P. F. निंदिता, B. निंद्यात्.

15. निष्ठा *niksh*, to kiss, (णिष्ठा.)

P. निष्ठति (प्रणिष्ठति, not प्रनिष्ठति, § 98, 8, 2) ॥ Pf. निनिष्ठ, I A. अनिष्ठीत्, F. निष्ठिष्यति, P. F. निष्ठिता, B. निष्ठ्यात्.

16. उख् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. औखत् ॥ Pf. 1. उवोख (§ 314), 2. उवोखिय, 3. उवोख, 7. ऊखिम, I A. औखीत्, F. औखिष्यति, C. औखिष्यत्, P. F. औखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिष्यति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ of अंचु *añchu* allows the option of intermediate उः in the gerund, अंचित्वा *añchitvā* or अक्त्रा *aktvā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ of अचि *achi* requires the nasal throughout (Dhātupāṭha 7.6).

P. अंचति ॥ Pf. 1. आनंच (§ 313), 9. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 345,¹⁰.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिष्यति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्तः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आंख् *āñchh*, to stretch, (आँछि.)

P. आंखति ॥ Pf. आनांख or आंख (§ 313), I A. आंखीत्, F. आंखिष्यति ॥ Caus. आंख्यति, Des. आंचिचिष्यति.

19. मुच् *mruch*, to go, (मुचु.)

मोचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् or अमुचत् ॥ Pt. मुक्तः, Perf. मुमुच्यान्, Ger. मुचित्वा, मोचित्वा (Pāṇ. I. 2, 26), or मुक्ता.

20. हुर्छ् *hurchh*, to be crooked, (हुर्छा.)

P. हूर्छति (§ 143) ॥ Pf. जुहूर्छ, I A. अहूर्छीत् ॥ Pt. हूर्छितः or हूर्णः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. 1. ववाज (ā), 2. ववनिष (§ 328), I A. अवजीत् or अवजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. 1. ववाज (ā), 2. ववनिष, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिष्यति, Int. वाव्रज्यते, वाव्रक्षि.

23. अज् *aj*, to go, to throw.

P. अज्जति, I. आज्जत् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except ष (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेष or विवयिष (§ 335, 3), [आज्जिष], 3. विवाय, 4. विविष (§ 334), [आज्जिव], 5. विव्युः, 6. विव्यतुः, 7. विविष [आज्जिष], 8. विव्य, 9. विव्युः; I A. अवैषीत् [आज्जीत्], 9. अवैषुः; F. वेष्यति (§ 332, 3), C. अवेष्यत्, P. F. वेता, B. वीयात् [F. अज्जिष्यति, C. आज्जिष्यत्, P. F. अज्जिता] ॥ Pt. वीतः [अज्जितः], Perf. विवीवान् [आज्जिवान्], Ger. वीता [आज्जिता], °वीय, Adj. वेत्यः [अज्जित्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवीषति [अज्जिज्यति], Int. वेवीयते (वेवेति is not sanctioned by Pāṇini).

24. द्वि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. द्वयति ॥ Pf. 1. चिद्धाय (ā), 2. चिद्धेष or चिद्धयिष, 9. चिद्धिषुः, I A. अद्धैषीत्, F. द्वेष्यति, B. द्वीयात् (§ 390) ॥ Pt. द्वितः or द्वीणः ॥ Pass. द्वीयते, Caus. द्वाययति, Des. चिद्धीषति, Int. चेद्धीयते, चेद्धेति. The Caus. द्वयति belongs to द्वे (§ 462, II. 23) *.

25. कट् *kaṭ*, to rain, to encompass, (कर्ते.)

The Anubandha ए *e* prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाठ, I A. अकटीत् (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप् *dhūp*, to warm, विल् *rīkh*, to go, पर् *pañ*, to traffic, पन् *pan*, to praise, take आय् *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. जगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. जगोपायीत्, जगोपीत्, or जगौपीत् (§ 337, I. 2), 6. जगौप्तः; F. गोपायिष्यति, गोपिष्यति, or गोप्त्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपायात् or गुप्तात् ॥ Pt. गोपायितः or गुप्तः; Ger. गोपायिता, गोपिता, or गुप्ता, Adj. गोपायित्यः, गोपित्यः, or गोप्तः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्तति, जुगुप्तिः, जुगोपिष्यति, or जुगोपायिष्यति, Int. जोगुप्तते, जोगोप्ति.

27. धूप् *dhūp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (ā), 2. तत्प्य or तेपिष (§ 335, 3), 3. तताप, I A. 1. अताप्सं, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्तां (§ 351), F. तप्स्यति, P. F. तप्ता, B. तप्तात् ॥ Pt. तप्तः;

* The causative cannot have short *a*, and though both Westergaard and Boehltingk-Roth give the short *a*, they produce no authority for it. The participle द्वयितः is equally impossible, and should always be changed into द्वितः.

तेपिवान्, Ger. तम्बा, Adj. तम्बयः, तम्बः (short, because it ends in ए, § 456, 6) ॥
Pass. तम्बते, Caus. ताम्बयति, Des. तितम्बति, Int. तातम्बते, तातम्बिति.

Note—With certain prepositions तम् takes the ऐमनेपदा (Pāṇ. I. 3, 27); उत्तपते, वितपते it shines. It has an active sense in the passive (i.e. Div ऐत.), if it refers to तम्बः austere devotion; तम्बते तप्तस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतम्; अन्यवाहम् पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् *cham*, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3, 75, 76): चम् *cham*, if preceded by आ थ, to rinse, आचामति *āchāmati*; श्वृ *shv̄iv*, to spit, श्वीवति *shv̄īvatī* (see No. 35); क्रम् *kram*, to stride, क्रामति *krāmati* (see No. 30); झल् *klam*, to tire, झ्लामति *klāmati*. गुह् *guh*, to hide, गूहति *gūhati*, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pāṇ. VI. 4, 89.)

P. चमति, but after the prep. आ, आचामति ॥ Pf. I. चचाम (*ā*), 2. चेमिष्य &c., I A. अचमीत् (§ 348*) ॥ Pt. चांतः (§ 429), Ger. चांत्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pāṇ. III. I, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् *kram*, to stride, (क्रमु.)

क्रमु *kram*, to stride, भ्राण् *bhrāś*, to shine, भ्राण् *bhlāś*, to shine, भ्राम् *bhrām*, to roam, झल् *klam*, to fail, त्रस्ते *tras*, to tremble, त्रुट् *trut*, to cut, लप् *lash*, to desire, may take य *ya* in the special tenses. Hence भ्राम्यति *bhrāmyati* or भ्रमति *bhrāmati*. (Pāṇ. III. I, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् ॥ Pf. चक्राम, I A. अक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (*sit*) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the ऐत.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रांतः; Perf. चक्रणवान्, Ger. क्रांत्वा (*ā*) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चक्रमिष्यति or चक्रंस्यते, Int. चक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Sam verbs (Pāṇ. VII. 3, 74); and in Pāṇ. VII. 3, 76, श्यानि is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु श्यन्यपि दीर्घः क्राम्यतीति। The Sārasvatī decides for क्राम्यति, giving the general rule (II. I, 145) शमादीनां दोषो भवति यक्षे रोपे। and enumerating as शमादि, शमदम् अश्वधम् ध्यम् क्रमद्. But क्रम् is not a Samādi at all, and instead of क्रम् we ought to read झल्. Tārānātha in the Dhātūrūpadarśa gives क्रम्यति, Rājārāmāśāstrī supports क्राम्यति.

31. यम् *yam*, to stop.

The roots गम् *gam*, to go, यम् *yam*, to cease, and इष् *ish*, to wish, substitute च्छ *chchha* for their final in the special tenses. (Pāṇ. VII. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. I. ययाम (*ā*), 2. ययंष्य or येमिष्य, 9. येमुः, I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, °यम्य or °यत्य, Adj.

यंत्वः, यम्यः (नियाम्यः) || Pass. यम्यते, Caus. यमयति (*a*), (§ 461), II A. अयीयमत्, Des. पियंसति, Int. यंयम्यते or यंयति.

Note—यम् may be used in the Ātm. with the prep. आ, if it is either intransitive, आयच्छते तत्: the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते ग्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंत् Rāma married Sītā: here the Aor. may also be उपायत्; like उदायत् he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (णम्)

P. नमति || Pf. 1. ननाम (*a*), 2. ननंथ or नेमिथ, 9. नेमुः, I A. अनंसीत् (§ 359), F. नंसति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Ātmanepada. (Pāṇ. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्)

P. गच्छति || Pf. 1. जगाम (*a*), 2. जगमिथ or जगंथ, 3. जगाम, 4. जग्मिव (§ 328, 3), 5. जग्मयुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् || Pt. गतः, Perf. जग्मवान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्वा, Adj. गंतव्यः, गम्यः || Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिष्यति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Ātm., if intransitive. The Caus. too, with the prep. आ, may follow the Ātm., if it means to have patience; आगमयत्वा तावत् wait a little. In the Ātm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंत्, संगसीष or संगंसीष. (See § 355.)

34. फल् *phal*, to burst, (फिफला.)

P. फलति || Pf. 1. अफाल (*a*), 2. फेलिथ (§ 336, II. 2), 3. अफाल, 4. फेलिव, I A. अफालीत् (§ 348*), F. फलिष्यति || Pt. फुलः (Pāṇ. VIII. 2, 55), Ger. फलित्वा || Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिष्यति, Int. पंकुल्यते, पंकुलित् (Pāṇ. VII. 4, 87–89.)

35. श्वृ *shv̄hiv*, to spit, (ष्टिवु.)

P. श्वृवति || Pf. तिष्ठेव or टिष्ठेव, I A. अष्टेवीत्, F. ष्टेविष्यति || Pt. ष्टृयूः || Pass. ष्टृयते (§ 143), Caus. ष्टेवयति, Des. तिष्ठीविष्यति or तुष्टृयूष्यति (Pāṇ. VII. 2, 49), Int. तेष्ठीचते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति || Pf. 1. जिगाय (*a*), 2. जिगेथ or जिगियथ, 3. जिगाय, 4. जिगियव, 5. जिग्ययुः, 6. जिग्यतुः, 7. जिगियम, 8. जिगय, 9. जिग्युः, I A. अजैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् || Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेतव्यः, जयनीयः, जेयः, and जयः (§ 456, 2), जितः only with हलिः (Pāṇ. III. 1, 117) || Pass. जीयते, Aor. अजीजपत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Ātmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (**जिनाति**), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. ज्या forms its reduplicated perfect जिज्यौ.

37. अक् aksh, to obtain, (अस्तु.)

अक् aksh follows also the Su class, अस्त्वयोति akshayoti &c.

P. अद्यति ॥ Pf. 1. आनश्य, 2. आनद्यिष्य or आनष्ट, 3. आनद्य, 4. आनद्यिष्य or आनश्य, 5. आनद्यशुः, 6. आनद्यतुः, 7. आनद्यिम् or आनद्यस्म, 8. आनद्य, 9. आनद्युः; I A. 1. आद्यिष्यं or आद्यं, 2. आद्यीः, 3. आद्यीत्, 4. आद्यिष्य or आद्य, 5. आद्यिष्टं or आद्यं, 6. आद्यिष्टां or आद्यां, 7. आद्यिष्म or आद्यस्म, 8. आद्यिष्ट or आद्य, 9. आद्यिष्पुः or आद्युः; F. अद्यिष्यति or अद्यति, P. F. अद्यिता or आद्या ॥ Pt. अष्टः, Ger. अष्टा or अद्यिता ॥ Pass. अस्त्वयते, Caus. अस्त्वयति, Aor. आचिद्यत्, Des. आचिद्यिष्यति (§ 476).

तथ्, to hew, follows अक् throughout, also in the optional forms of the Su class.

38. कृप् krish, to drag along, to furrow.

P. कर्षेति ॥ Pf. 1. चकर्ष, 2. चकर्षिष्य, 3. चकर्षै, 4. चकर्षिष्य (§ 335, 3), I A. 1. अकार्षै, 2. अकार्षीः, 3. अकार्षित्, 4. अकार्ष्य, 5. अकार्षै, 6. अकार्षी, 7. अकार्ष्य, 8. अकार्षै, 9. अकार्षुः; or अक्रार्षं &c., or I A. 4. अकृष्ण &c. If used in the Ātmanepada, the two forms would be,

| | | |
|------------------------|------------------|------------------|
| I A. 2. 1. अकृष्ण, | 2. अकृष्टाः, | 3. अकृष्ट, |
| I A. 4. 1. id. | 2. अकृष्टाः; | 3. अकृष्टह, |
| I A. 2. 4. अकृष्टहि, | 5. अकृष्टार्थां, | 6. अकृष्टार्थां, |
| I A. 4. 4. अकृष्टावहि, | 5. id. | 6. id. |
| I A. 2. 7. अकृष्टहि, | 8. अकृदं, | 9. अकृष्ट, |
| I A. 4. 7. अकृष्टावहि, | 8. अकृद्धं, | 9. अकृष्टं. |

F. क्रस्ति or कर्षयति, P. F. क्रष्टा or कर्षा ॥ Pt. कृष्टः, Ger. कृष्टा ॥ Pass. कृष्टते, Caus. कर्षयति, Aor. अचकर्षत् or अचीकृष्टत्, Des. चिकृष्टति, Int. चरोकृष्टते, चरोकृष्टि or चरीकृष्टि.

The peculiar Guṇa and Vṛiddhi of चू, viz. र and ए, instead of अर् and आ्, take place necessarily in सृज्, to emit, and दृश्, to see (Pāṇ. VI. 1, 58); स्रष्टा, द्रष्टा, अद्राष्टीत्, and अद्राष्टीतः; optionally in verbs with penultimate चू, which reject intermediate इ (Pāṇ. VI. 1, 59); तृप् to rejoice, त्रमा or तर्मा, Aor. अत्रासीत्, अत्रासीत् or अत्रृपत्.

39. रुप् rush, to kill.

P. रोपति ॥ Pf. 1. हुरोप्त, 2. हुरोपिष्य, 9. हुरुपुः; I A. अरोपते, F. रोपिष्यति, P. F. रोषा or रोपिता (§ 337, II. 1).

40. उप् ush, to burn.

P. ओषिति, I. औषेत् ॥ Pf. 1. ओषांचकार or उवोष (§ 326), 2. उवोपिष्य, 3. उवोप, 4. ऊषिष्य &c., I A. औषीत्, F. ओषिष्यति, P. F. ओषिता, B. उष्यात् ॥ Pt. उषितः or ओषितः (§ 425) ॥ Des. ओषिष्यिष्यति.

41. मिह् mih, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिशेहिष्य, I A. अमिहात् (§ 360), F. मेष्यति, P. F. मेढा ॥

Pt. मीढः; Perf. मीढान् (मिमिहान्), Ger. मीढा ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिष्वति, Int. मेमिहते, मेमेढि, (मेमिदि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (*a*), 2. देहिय or ददाध, F. धस्यति (§ 118), P. F. दग्धा, B. दग्धात्, I A. 1. अधास्तं, 2. अधाशीत्, 3. अधास्तीत्, 4. अधास्त, 5. अदाग्धं, 6. अदाग्धां, 7. अधास्त, 8. अदाग्ध, 9. अधास्तुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधस्यति, Int. दंदस्ते, दंदग्धे.

43. गलै *glai*, to droop; also स्लै *mlai*, to fade.

P. गलायति, O. गलायेत् ॥ Pf. 1. जग्लौ (*ʃ* 329), 2. जग्लिय or जग्लाय, 3. जग्लौ, 4. जग्लिव, 5. जग्लयुः, 6. जग्लतुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिपं (*ʃ* 357), 2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिघ, 5. अग्लासिष्ट, 6. अग्लासिष्टं, 7. अग्लासिष्ट, 8. अग्लासिष्ट, 9. अग्लासिष्टुः; F. ग्लास्यति, P. F. ग्लाता, B. ग्लायात् or ग्लेयात् (*ʃ* 392†) ॥ Pt. ग्लानः, Ger. ग्लाना, ग्लाय, Adj. ग्लात्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (*ʃ* 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, गाय, Adj. गात्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. श्वै *shtyai*, to sound, to gather; also स्वै *styai*, the same. (*ʃ* 103.)

P. श्वायति (*ʃ* 103), I. अश्वायत् ॥ Pf. तश्वै, I A. अश्वासीत्, F. श्वास्यति, P. F. श्वाता, B. श्वायात् or श्वेयात् ॥ Pt. स्वानः, प्रस्तीतः, प्रस्तीमः (*ʃ* 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभातुश्वैष्वक्षिविवां सत्वनिषेधः । A marginal note says, सुभातुश्वैष्वक्षिविवामिति श्वै शब्दसंघातयोरिति पठयते । तदयुक्तं । माधवीयायां भातुवृत्तौ तथा युक्तिप्रदशनात्पदमंजरोकारादिभिरस्मृष्टव्याच्च ॥

46. दै *dai*, to cleanse, (दैए.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the शु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *e* or ए *e* for आ *a*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिपं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेट्.)

This verb is one of the six so-called शु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिय or दधाय, 3. दधै, 4. दधिव, 5. दधयुः, 6. दधुः, 7. दधिम, 8. दध, 9. दधुः. It admits I A. 3. (*ʃ* 357), II A. (*ʃ* 368), and Red. II A. (*ʃ* 371):

| | | |
|-------------|------------|--------------|
| 1. अधासिमं, | 2. अधासीः, | 9. अधासिमुः, |
| 1. अधां, | 2. अधाः, | 9. अधुः, |
| 1. अदधं, | 2. अदधः, | 9. अदधन्. |

F. खास्यति, P. F. खाता, B. खेयात् ॥ Pt. खीतः; Ger. खीत्वा, °खाय ॥ Pass. खीयते, Caus. खाष्यति (Âtm. °ते to swallow), Aor. अदीखपत्, Des. खित्सति, Int. देखीयते, दाखाति, or, with the always optional ई, दाखेति.

48. दृश् *driś*, to see, (दृशित्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिष्य or दद्रष्ट (§ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशसुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राध्यं, 2. अद्राध्यीः, 3. अद्राध्यीत्, 4. अद्राध्य, 5. अद्राध्यं, 6. अद्राध्यां, 7. अद्राध्यम, 8. अद्राध्य, 9. अद्राध्युः (§ 360, 364); or II A. 1. अदर्शं, 9. अदर्शन्, F. द्रस्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रस्यते (§ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिष्यीष or दृशीष, Aor. अदर्शी, Caus. दर्शयति, Aor. अदीदृशत् or अदर्शन्, Des. दिदृश्यते (Âtm.), Int. दर्शीदृश्यते, दर्शिष्यते.

दृश् and सृज् take र and रा, instead of अर् and आर्, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): चक्र forms चक्षति; सृ, धावति; शद्, शीयते (Âtm.); सह, सोदति; पा, पिवति; ग्रा, जिग्रति; भा, धमति; स्या, तिष्ठति; स्ना, मनति; दा, यच्छति.

49. चक्र *ri*, to go.

P. चक्षति (उपाकृति, § 44), I. आकृत् ॥ Pf. 1. आर, 2. आरिय (§ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्पे, 2. आर्पीः, 3. आर्पत्, 9. आर्पुः; the Second Aor. आरं is generally referred to the चक्र of the Hu class, इयर्ति; F. आरिष्यति (§ 338, 2), C. आरिष्यत, P. F. आर्ता, B. आर्यात् (§ 390) ॥ Pt. चक्रतः or चक्रणः; Ger. चक्र्त्वा, °चक्रत्य ॥ Pass. अर्यते, Caus. अर्यति, Des. अरिरिष्यति, Int. अर्यते, अर्ति, अरियर्ति, अर्तर्ति, अरियर्ति (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ *sri*, to go.

P. धावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (ā), 2. ससर्य (§ 335, 3), 3. ससार, 4. ससृत, 5. सस्तुः, 6. सस्तुः, 7. ससृत, 8. सस्त, 9. सस्तुः, I A. 1. असार्पे, 2. असार्पीः, 3. असार्पत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. सियात् (§ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसीर्पति, Int. सेसीर्पते, सर्पति (§ 490).

51. शद् *sad*, to wither, (शद्दृ)

The special tenses take the Âtmanepada.

P. शीयते, I. अशीयत, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशाद (ā), 2. शशत्य or शेदिष्य,

9. शेदुः, II A. अशदत्, F. शत्यति, P. F. शत्ता, B. शद्यात् ॥ Caus. शातयति (शादयति he drives), Des. शिशत्यति, Int. शाशद्यते, शाशत्ति.

52. सद् *sad*, to perish, (पद्.)

P. सीदति (निपीदति) ॥ Pf. I. ससाद (ā), 2. सेदिथ or ससत्य, 9. सेदुः, II A. असदत् (न्यपदत्), F. सत्यति, P. F. सत्ता, B. सद्यात् ॥ Pt. सद्यः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असीपदत्, Des. सिपत्सति, Int. सासद्यते, सासत्ति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. I. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीपत् (Pāṇ. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. घा *ghrā*, to smell, to perceive odour.

P. जिग्रति, I. अजिग्रत्, O. जिग्रेत, I. जिग्रत् ॥ Pf. I. जग्नै, 2. जग्निय or जग्राय, 9. जग्नुः, II A. अग्रात्, or I A. अग्रासीत् (§ 368, 357), F. ग्रास्यति, P. F. ग्राता, B. ग्रायात् or ग्रेयात् (§ 392†) ॥ Pt. ग्रातः or ग्राणः, Ger. ग्रात्वा ॥ Pass. ग्रायते, Aor. अग्रायि, Caus. ग्रापयति, अजिग्रपत् or अजिग्रिपत् (Pāṇ. VII. 4, 6), Des. जिग्रासति, Int. जेग्रीयते, जाग्राति.

55. धा *dhamā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. धास्यति, B. धायात् or धेयात् ॥ Pt. धातः ॥ Pass. धायते, Aor. अध्मायि, Caus. धापयति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्या *sthā*, to stand, (षा.)

P. तिष्ठति ॥ Pf. तस्यौ (अथितस्यौ), II A. अस्थात् (अष्टात्), 9. अस्थुः, F. स्यास्यति, B. स्वेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्वापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अव, प्र, and चि, स्या is used in the Ātm.; also after षा, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्ये, Aor. अस्थित, 9. अस्थिपत्, Fut. स्यास्यते, Ben. स्यासीष्ट.

57. स्ता *mnā*, to study.

P. मनति ॥ Pf. I. मस्तौ, 2. मस्तिथ or मस्ताय, 9. मस्तुः, I A. अस्त्रासीत्, B. स्तायात् or स्त्रेयात् ॥ Pt. स्त्रातः ॥ Pass. स्त्रायते, Caus. स्त्रापयति, Aor. अमिस्त्रपत्, Des. मिस्त्रासति, Int. मास्त्रायते, मास्त्राति.

58. दा *ddā*, to give, (दाण्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pāṇ. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. छू *hṛī*, to bend.

P. छूरति ॥ Pf. I. जह्नार (ā), 2. जह्नै (§ 335), 3. जह्नार, 4. जह्नरिव (§ 330, 334),

* After the preposition सं it may be used in the Ātmanepada.

9. जहरुः, I A. अहार्पित्, 9. अहार्पुः, F. हरिष्यति (§ 338), P. F. हर्ता, B. हर्यात् (§ 390) || Pt. कृतः, Ger. कृत्वा, °कृत्य, Adj. हर्तव्यः, हरणीयः, हार्यः || Pass. हर्यते, Caus. हरयति, Des. नुहूर्पति, Int. जाहर्यते, नरीहर्ति.

60. संद् *skand*, to approach, (संदित्.)

P. संदति (परिसंदति or परिष्कंदति, Pāṇ. VIII. 3, 73, 74) || Pf. 1. चसंद, 2. चसंदिद्य or चसंध्य, 9. चसंदुः or चसंदुः (see मंथ, No. 5), I A. अस्कांत्सीत्, 6. अस्कांत्तां, 9. अस्कांत्सुः; or II A. असंद, F. संत्स्यति, P. F. संत्वा, B. संद्यात् (§ 345, 10) || Pt. संदः (§ 103, 6), Ger. संत्वा (§ 438) || Pass. संद्यते, Caus. संद्यति, Aor. अचसंद (§ 374), Des. चिसंत्स्यति, Int. चनीसंद्यते (§ 485), चनीसंदति.

61. त्रृ *tri*, to cross.

P. तरति || Pf. 1. ततार (*a*), 2. तेरिष्य, 3. ततार, 4. तेरिव, I A. अतारोत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीर्यात्. In the Ātmanepada we generally find the verb used as *Tudādi*, P. तिरते, Pf. तेरे, Aor. अतीष्ये or अतरिष्य or अतरोत्, F. तरिष्यते (*i*), B. तरिष्येष or तीर्येष || Pt. तीर्यः, Ger. तीर्या, °तीर्ये || Pass. तीर्यते, Aor. अतारि, Caus. तारयति, Des. तितरिष्यति or तितरीष्यति, Int. तेतीर्यते, तातर्ति.

62. रंज *rañj*, to tinge.

This verb and दंश *dams*, to bite, सञ्ज *sañj*, to stick, and संञ्ज *svañj*, to embrace (Pāṇ. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345, 10) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु || Pf. 1. रंज, 2. रंजिष्य or रंक्ष्य, 3. रंज, 4. रंजिव, 9. रंजुः, I A. अरंश्वीत्, F. रंस्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Ātmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिष्ये, I A. 3. अरंक्त, 9. अरंखत् || Pt. रंक्तः, Ger. रंक्ता or रंक्ता (Pāṇ. VI. 4, 31, § 438) || Pass. रंज्यते (Pāṇ. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अरंजत्, Des. रिरंखति, Int. रारज्यते, रारंक्ति.

63. कित् *kit*, to cure, (कित.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. || Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्ते he despises.
2. तिज् (to sharpen), तितिष्यते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् pat, to fall, (पत्)

P. पतर्ति (प्रणिपतर्ति) ॥ Pf. I. पपात्, 9. पेतुः, II A. अपत्सं (§ 366), F. पतिष्पति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिपति or पित्सति (§ 337, II. 3).

65. वस् vas, to dwell.

P. वसति ॥ Pf. I. उवास (ā), 2. उवसिथ or उवस्य, 3. उवास, 4. ऊषिव, 5. ऊपयुः, 6. ऊपतुः, 7. ऊपिम, 8. ऊप, 9. ऊपुः, I A. I. अवास्तं (§ 132), 2. अवासीः, 3. अवासीत्, 6. अवाज्ञां (§ 351), F. वस्ति, P. F. वस्ता, B. ऊप्तात् ॥ Pt. ऊपितः, Ger. ऊपित्वा, ऊप्त ॥ Pass. ऊप्ते, Aor. अवासि, Caus. वासयति, Aor. अवीवसत्, Des. विवत्सति, Int. वावस्यते, वावस्ति.

66. वद् vad, to speak.

P. वदति ॥ Pf. I. उवाद (ā), 2. उवदिष्य, 9. ऊदुः, I A. अवादीत्, F. वदिष्पति, B. उद्धात् ॥ Pt. ऊदितः, Ger. ऊदित्वा ॥ Pass. उद्धते, Aor. अवादि, Caus. वादयति, Aor. अवीवदत्, Des. विवदिष्पति, Int. वावद्यते, वावज्ञि.

67. श्व svī, to swell, (टुच्छोश्चि.)

P. श्वयति ॥ Pf. I. शुशाव (ā) or शिश्वाय (ā), 2. शुशविष or शिश्विष्य, 3. शुशाव or शिश्वाय, 4. शुशुविष or शिश्विष्यिष, 5. शुशुवयुः or शिश्विष्ययुः, 9. शुशुवुः or शिश्विष्युः, I A. अश्वयीत्, II A. अश्वत् or अशिश्वियत् and अशूशवत्, F. श्वयिष्पति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्विष्पति, Int. शेष्वीयते or शोज्यते.

II. Âtmepada Verbs.

68. एध् edh, to grow.

P. एधते, I. ऐधत, O. एधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्पते, C. ऐधिष्पति, P. F. एधिता, I A. I. ऐधिष्पि, 2. ऐधिष्ठाः, 3. ऐधिष्ट, 4. ऐधिष्वहि, 5. ऐधिष्मातां, 6. ऐधिष्मात्, 7. ऐधिष्महि, 8. ऐधिष्टुँ or °ध्वं, 9. ऐधिष्ठत, B. ऐधिषीष ॥ Pt. एधितः ॥ Pass. एधते, Aor. ऐधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्पति, °ते, Cond. ऐधिष्पत्, °त, P. F. एधयिता, II A. ऐधिष्ठत, °त, B. एधयिषीष, Des. एधिष्पते.

69. ईश् iksh, to see.

P. ईशते, I. ऐशत, O. ईशेत, I. ईशतां ॥ Pf. ईशांचक्रे, I A. ऐश्क्षिष्ट, F. ईश्क्षिष्पते, C. ऐश्क्षिष्पति, P. F. ईश्क्षिता, B. ईश्क्षिषीष ॥ Pt. ईश्क्षितः ॥ Caus. ईश्ययति, Aor. ऐश्क्षित्, Des. ईच्छिष्पते.

70. दद् dad, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, 9. दददिरे (Pân. vi. 4, 126), I A. अददिष्ट, F. ददिष्पते, P. F. ददिता, B. ददिषीष ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिष्पते, Int. दाद्यते, दादज्ञि.

* आस and बभूव are used in the Parasmaipada, चक्रे in the Âtmepada. It is only in the passive that आस and बभूव take Âtmepada terminations.

71. श्वष्क *shvashk*, to go.

P. श्वष्कते, I. अश्वष्कत ॥ Pf. पश्वष्के, I A. अश्वष्किष्ट, F. श्वष्किष्टते, P. F. श्वष्किता, B. श्वष्किष्टीष्ट.

Note—The initial श् is not liable to become स्. (See No 45; Pāṇ. vi. 1, 64, 1. Colebrooke, p. 219.)

72. चुञ्ज *rij*, to go, to gain, &c.

P. अर्जते, I. आर्जत ॥ Pf. आनृजे, I A. आर्जिष्ट, F. अर्जिष्टते, P. F. अर्जिता, B. अर्जिष्टीष्ट ॥ Pass. चुञ्जते (प्रार्जयते), Caus. अर्जयति, Aor. आर्जिन्ता, Des. अर्जिनिष्टते.

73. संच *svañj*, to embrace.

दंश (*dams*, संञ्ज *sañj*, संच *svañj*) drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. संचते, I. असंचत ॥ Pf. संखंजे or संसजे (Pāṇ. i. 2, 6, vārt.), I A. 1. असंचिष्ट, 2. असंक्षयाः, 3. असंक्ष, 4. असंस्त्वहि, 5. असंश्वापां, 6. असंश्वातां, 7. असंस्महि, 8. असंगध्यं, 9. असंश्वात, F. संक्षयते, B. संक्षीष्ट ॥ Pass. संचयते, Caus. संचयति, Des. सिसंचयते, Int. सासंचयते, सासंक्षि.

74. तप् *trap*, to be ashamed, (तपूप्.)

P. तपते, I. अतपत ॥ Pf. 3. तेपे (Pāṇ. vi. 4, 122), 6. तेपाते, 9. तेपिष्ट, I A. 1. अतपिष्ट or अतपिष्ट, 2. अतपिष्टः or अतपिष्टाः, 3. अतपिष्ट or अतप, F. तपिष्टते or तप्त्यते, B. तपिष्टीष्ट or तप्तीष्ट.

75. तिज *tij*, to forbear.

P. तितिद्धते ॥ Pf. तितिद्धांचक्रे, I A. अतितिद्धिष्ट, F. तितिद्धिष्टते, B. तितिद्धिष्टीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *pan*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायांचक्रे or पेणे (without आय). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिष्टते or पणिष्टते, B. पणायिष्टीष्ट or पणिष्टीष्ट ॥ Caus. पाणयति, Aor. अपीपणत, Des. पिपणिष्टते, Int. पंपणयते. (Pāṇ. iii. 1, 31.)

77. कम् *kam*, to love, (कमु)

P. कामयते, I. अकामयत ॥ Pf. कामयांचक्रे or चक्रमे, I A. अचोकमत or (without अय) अचकमत (Pāṇ. iii. 1, 48, vārt.), F. कमिष्टते or कामयिष्टते, B. कमिष्टीष्ट or कामयिष्टीष्ट ॥ Pass. कम्यते (*ā*), Aor. अकामि (Pāṇ. vii. 3, 34, vārt.), Caus. कामयति, Des. चिकमिष्टते or चिकामयिष्टते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय, like a verb of the Chur class, and Vṛiddhi (Pāṇ. iii. 1, 30). In the general tenses अय is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय *ay*, to go.

P. अयते, I. आयत ॥ Pf. आयांचक्रे (Pân. III. 1, 37), I A. १. आयिपि, २. आयिषाः, ३. आयिष्ट, ४. आयिष्वहि, ५. आयिषायां, ६. आयिषातां, ७. आयिष्महि, ८. आयिष्वं or °द्वं, ९. आयिषत्, F. आयिषते, B. आयिषीष ॥ Caus. आययति, Des. आयिषयते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय; with प्र, आयते; and with परि, पल्ययते.

79. ईह *ih*, to aim.

P. ईहते, I. ऐहत ॥ Pf. ईहांचक्रे, I A. ऐहिष, F. ईहिष्टते, B. ईहिषीष ॥ Caus. ईहयति, Aor. ऐजिहत्, Des. ईजिहिषते.

80. काश *kāś*, to shine, (काशृ.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्टते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिष्टते, Int. चाकाशयते, चाकाष्टि.

81. कास *kās*, to cough, (कासृ.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव *siv*, to serve, (पेवु.)

P. सेवते (परिपेवते) ॥ Pf. सिवेवे, I A. असेविष्ट, F. सेविष्टते ॥ Caus. सेवयति, Aor. असिवेवत्, Des. सिसेविष्टते, Int. सेपेवते.

83. गा *gā*, to go, (गाढ़.)

P. ३. गाते, ६. गाते, ९. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. ३. जगे, ६. जगाते, ९. जगिरे, I A. १. अगासि, २. अगास्याः, ३. अगास्त &c., F. गास्यते, B. गासीष ॥ Pass. गरीयते, Aor. अगार्यि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुढ़.)

P. रवते ॥ Pf. ३. रुह्वे, ६. रुह्वाते, ९. रुह्विरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरोरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देढ़.)

P. दयते ॥ Pf. १. दिग्ये (Pân. VII. 4, 9), २. दिग्यमे, ३. दिग्ये, I A. १. अदिपि, २. अदिषाः, ३. अदित, F. दास्यते, B. दासीष ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सते, Int. देदीयते.

Note—It is one of the यु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत्.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pân. I. 3, 91; III. 1, 55), F. द्योतिष्टते, B. द्योतिषीष ॥ Caus. द्योतयति, Aor. अद्युतत्, Des. दिद्युतिष्टते or दिद्योतिष्टते, Int. देद्युतयते, देद्योत्ति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्टते or वर्त्स्यति, B. वर्तिषीष ॥ Caus.

वर्तयति, Aor. अवीवृत् or अववर्तत् (Pâñ. vii. 4, 7), Des. विवर्तियते or विवृत्सति, Int. वरीवृत्यते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृथ्, गृप्, स्पंद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pâñ. i. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pâñ. vii. 2, 59); as to कृप्, see Pâñ. vii. 2, 60, and i. 3, 93.

88. स्पंद् *syand*, to sprinkle or drop, (स्पंद्.)

P. स्पंदते ॥ Pf. 1. सस्पंदे, 2. सस्पंदिष्ये or सस्पंत्से, 4. सस्पंदिवहे or सस्पंडहे, IA. 3. अस्पंदिष्ट, 6. अस्पंदिष्यातां; or अस्पंत् (6. अस्पंत्सातां), or II A. अस्पदत् (not अस्पंदत्), F. स्पंदिष्यते or स्पंत्स्यते or स्पंत्स्यति (Pâñ. vii. 2, 59; see No. 87), B. स्पंदिष्यीष्ट or स्पंत्सीष्ट ॥ Pt. स्पन्नः, Ger. स्पंदित्वा or स्पंत्वा (Pâñ. vi. 4, 31) ॥ Caus. स्पंदयति, Des. सिस्पंदिष्यते or सिस्पंत्स्यते or सिस्पंत्स्यति.

89. कृप् *krip*, to be able, (कृप्.)

P. कृपते ॥ Pf. चकृपे, IA. 3. अकृल्पिष्ट or अकृप्त, 6. अकृप्त्यातां, 9. अकृप्त्यह, or II Aor. Par. अकृपत्, F. कृल्पिष्यते or कृल्प्यते or कृल्प्यति, P. F. 2. कृत्यतासे or कृत्यासे or कृत्यासि, B. कृत्यपीष्ट or कृप्त्यीष्ट ॥ Pt. कृपः ॥ Caus. कृत्ययति, Des. चिकृत्यिष्यते or चिकृप्त्यति, Int. चलीकृप्त्यते or चलिकृप्त्यते or चत्कृप्त्यते.

90. अथ *vyath*, to fear, to suffer pain.

P. अथते ॥ Pf. विव्यथे (Pâñ. vii. 4, 68), IA. अव्यथिष्ट, F. अव्यथिष्यते ॥ Pass. अव्ययते, Aor. अव्ययि (ā), (§ 462), Caus. व्यययति, Des. विव्ययिष्यते, Int. वाव्ययते, वाव्यज्जि.

91. रम् *ram*, to sport, (रमु.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pâñ. i. 3, 83) ॥ Pf. रेमे, IA. अरंस्त, after prepositions वरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, रंस्य or रंरय ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंरम्यते, रंरमीति.

92. त्वर् *tvar*, to hurry, (नित्वरा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिव् *sriv*, अव् *av*, मव् *jav*, substitute जूर् *jür*, तूर् *tür*, सूर् *srü*, जूर्णः *jürnah*, मूर्णः *mürnah* (Pâñ. vi. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः: *jürnah*, तूर्णः: *türnah*, सूर्णः: *srünah*, जूतः *ütah*, मूतः *mütah*.

P. त्वरते ॥ Pf. त्वरे, IA. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिद्वं, F. त्वरिष्यते ॥ Pt. तूर्णः: (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अत्त्वरत् (§ 375†), Des. तित्वरिष्यति, Int. तात्वर्यते, तोतूर्णि.

93. सह् *sah*, to bear, (पह.)

P. सहते ॥ Pf. सेहे, IA. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोटा (§ 337, II. 2) ॥ Pt. सोटः, Adj. सहा: (§ 456, 6) ॥ Pass. सहते, Caus. साहयति, Aor. असीष्वहत्, Caus. Des. सिसाहयिष्यति, Des. सिसहिष्यते, Int. सासहते, सासोटि.

Note—सह् and वह् change अ into ओ when अ would be followed by द, the result of the amalgamation of ह with a following dental (§ 128). Pâñ. vi. 3, 112.

III. Parasmaipada and Âtmane pada Verbs.

94. राज् *rāj*, to shine, (राजृ.)

P. राजति, रोते ॥ Pf. रराज्, रराजे or रेजे (Pâñ. vi. 4, 125), IA. अराजीत्, अराजिष्ट,

F. राजिष्पति, °ते, B. राज्यात्, राजिष्पीष्ट ॥ Caus. राज्यति, Aor. अरराज्यत्, Des. रिराजिष्पति, °ते, Int. राराज्यते, राराष्टि.

95. खन khan, to dig.

P. खनति* ॥ Pf. 3. चखान, 6. चखतुः, 9. चखुः: (§ 328, 3), I A. अखनीत् (*ā*), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्पति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचीखनत्, Des. चिखनिष्पति, °ते, Int. चंखन्यते or चाखायते (§ 391), चंखन्ति.

96. हृ hri, to take, (हृप्र.)

P. हरति ॥ Pf. 1. नहार (*ā*), 2. जहर्य, 9. जहृः, I A. अहार्पति, Âtm. अहृत (§ 351), F. हरिष्पति, P. F. हृता, B. ह्रियात् ॥ Pt. हृतः, Ger. हृत्वा, Adj. हार्यः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहृपति, °ते, Int. जेहृयते, जर्हति &c.

97. गुह guh, to hide, (गुह्य.)

गुह guh takes का न before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष्य or जुगोढ, 3. जुगूह, 4. जुगुहिव, 5. जुगुहथुः: &c., Âtm. 1. जुगुहे, 2. जुघुष्ये or जुगुहिष्ये &c., I Aor. see § 362, F. गूहिष्पति or घोस्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or घुद्धीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुद्धः or गोद्धः (§ 457) ॥ Pass. गुद्धते, Aor. अगूहि, Caus. गूहयति, Aor. अजूगूहत्, Des. जुघुष्यति (§ 470), Int. जोगुस्तो, जोगोढि.

98. श्रि śri, to go, to serve, (श्रिप्र.)

P. अयति ॥ Pf. 1. शिश्राय (*ā*), 2. शिश्रियिष्य, 3. शिश्राय, 4. शिश्रियिव, 5. शिश्रिययुः, II A. अशिश्रियत् (§ 371), F. अयिष्पति, B. श्रीयात् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. आययति, Aor. अशिश्रियत्, Des. शिश्रियिष्पति or शिश्रीष्पति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् yaj, to worship.

P. यजति ॥ Pf. 1. इयाज (*ā*), (§ 311), 2. इयज्ञिष्य or इयष्ट (§ 335, 3), 4. ईजिव, 5. ईज्ञयुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाक्षं, 2. अयाक्षीत्, 3. अयाक्षीत्, 4. अयाक्ष, 5. अयाष्टं, 6. अयाष्टां, 7. अयास्तं, 8. अयाष्ट, 9. अयास्तुः, I Aor. Âtm. 1. अयक्षि, 2. अयष्टाः, 3. अयष्ट, 4. अयस्त्वहि, 5. अयस्त्वापां, 6. अयस्त्वातां, 7. अयस्त्वस्त्वहि, 8. अपद्वङ् (not अयग्धवं), 9. अयस्त्वत्, F. यस्त्वति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इस्त्वा, इज्ज्य ॥ Pass. इज्यते, Caus. याज्यति, Aor. अयीयजत्, Des. यियस्त्वति, Int. यायज्यते, यायष्टि.

100. वप् vap, to sow, to weave, (दुवप्र.)

P. वपति ॥ Pf. 1. उवाप (*ā*), 2. उवपिष्य or उवप्य, 9. ऊपुः, I A. अवासीत्, Âtm. अवप्त, F. वप्स्यति, P. F. वप्ता, B. उप्यात् ॥ Pt. उप्तः ॥ Pass. उप्यते.

* The Âtmaneppada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह vah, to carry.

P. वहति ॥ Pf. 1. उवाह (*ā*), 2. उवहिष्य or उवोढ, 3. उवाह, 4. ऊहिव, 5. ऊहयुः, 6. ऊहतुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. ऊवाद्यं, 2. ऊवाद्यीः, 3. ऊवाद्यीत्, 4. ऊवाद्य, 5. ऊवोढं, 6. ऊवोढां, 7. ऊवास्म, 8. ऊवोढ, 9. ऊवास्मुः; I Aor. Âtm. ऊवद्यि, 2. ऊवोढाः, 3. ऊवोढ, 4. ऊवद्यर्हि, 5. ऊवद्याणं, 6. ऊवद्यातां, 7. ऊवद्यस्महि, 8. ऊवोढुः, 9. ऊवद्यत, F. ऊवस्यति, P. F. ऊढा, B. ऊहात् ॥ Pt. ऊढः, Adj. ऊहः ॥ Pass. ऊहते, Caus. ऊहयति, Aor. ऊवेऊहत, Des. ऊवद्यति, Int. ऊवद्यते, ऊवोढिः.

102. वे ve, to weave, (वेन्)

P. वयति ॥ Pf. 3. वयौ, 6. वयतुः (or ऊवतुः), 9. वयुः (or ऊवुः); or 3. उवाय, 6. ऊयतुः, 9. ऊयुः (*§ 311*), I A. 1. ऊवासिषं, 2. ऊवासीः, 3. ऊवासीत्, Âtm. ऊवास्त, F. ऊवस्यति, P. F. ऊता, B. ऊयात्, Âtm. ऊवासीष ॥ Pt. ऊतः (*Pâñ. vi. 4, 2*) ॥ Pass. ऊयते, Caus. ऊययति, Des. ऊवासति, Int. ऊवायते, ऊवाति.

103. वे hve, to emulate, to call, (हेन्)

P. हयति ॥ Pf. 1. ऊहाव (*ā*), 2. ऊहविष्य or ऊहोय, 3. ऊहाव, 4. ऊहविव, II A. ऊहत् (*§ 363*), Âtm. ऊहास्त, or I A. ऊहास्त, F. ऊहास्यति, B. हूयात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. ऊहायि, Caus. ऊहाययति, Aor. ऊजूहवत् (*§ 371*), Des. ऊहूपति, Int. ऊहूयते, ऊहोति.

Tud Class (Tudddi, VI Class).

I. Parasmaipada and Âtmaneppada Verbs.

104. तुद् tud, to strike.

P. तुदति ॥ Pf. तुतोढ, F. तोस्यति, P. F. तोज्ञा, I A. ऊतौसीत्, Âtm. ऊतुत् ॥ Pt. तुतः, Ger. तुज्ञा ॥ Pass. तुद्यते, Caus. तोदयति, Aor. ऊतूतुदत्, Des. तुतुसति, Int. तोतुद्यते, तोतोचि.

105. भज्ज bhrajji, to fry, (भस्त्र.)

भज्ज bhrajji takes Samprasâraña before weakening terminations, the same as ग्रह grah, ज्याज्या, चय् vay, अध् vyadh, वश् vas, अच् vyach, व्रश् vrash, प्राच् prachh (*Pâñ. vi. 1, 16*). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृज्जति ॥ Pf. 1. बधज्ज, 2. बधज्जिष्य or बधेष्य, 9. बधज्जुः (*Pâñ. i. 2, 5*), or बधज्जे &c. (*Pâñ. vi. 4, 47*), I A. ऊधाद्यीत् or ऊधाद्यीत्, Âtm. ऊधेष्य or ऊधै, F. भस्यति or भस्यैति, P. F. धष्टा or धष्टा, B. भृज्यात्, Âtm. धष्टीष्य or धष्टीैष्य ॥ Pt. भृष्टः ॥ Pass. भृज्यते, Caus. भज्जयति, Aor. ऊधर्ज्जत् or ऊधर्ज्जीत्, Des. ऊधर्ज्जति or ऊधर्ज्जैति, Int. ऊधरीभृज्जयते.

106. कृष् kriish, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. चकर्षै, I A. ऊक्राक्षीत् or ऊक्राक्षीत्, Âtm. ऊकृष्टत or ऊकृष्ट, F. कर्षति or ऊकृष्टति, P. F. कृष्टा or ऊकृष्टा, B. कृष्टात्, Âtm. कृष्टीष्य ॥ Pt. कृष्टः ॥ Pass. कृष्टते, Caus. कर्षयति, Aor. ऊचकर्षत् or ऊचकर्षीत्, Des. ऊचकर्षति, Int. ऊचकर्षयते.

107. मुच् *much*, to loosen, (मुच्चः.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, चिद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिश् *piś*, to form. (Pāṇ. VII. 1, 59.)

P. मुचति ॥ Pf. मुमोच, I A. अमुचत्, Ātm. अमुक्त (§ 367), Des. मुमुक्षति or मोक्षते (§ 471, 9).

108. चिद् *vid*, to find, (चिद्.)

P. चिदति ॥ Pf. चिवेद, II A. अचिदत्, Ātm. अचिन्त, F. चत्स्यति or चेदिष्यति (§ 332, 11) ॥ Pt. चिन्तः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Ātm. II A. अलिपत् or I A. अलिप (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृताति (see No. 107) ॥ Pf. चकर्तै, I A. अकर्तात्, F. कर्तैष्यति or कर्त्यैति (§ 337, II. 2), P. F. कर्तैता, B. कृत्यात् ॥ Pt. कृत्तः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकर्तत् or अचीकृतात्, Des. चिकर्तिष्यति or चिकृत्यति (§ 337, II. 2), Int. चरोकृत्यते.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73–108) do not admit of Guṇa or Vṛddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष्य, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोट्टि.

112. व्रश् *vraśch*, to cut, (ओव्रश्.)

P. वृथति (see No. 105) ॥ Pf. 1. वव्रश्, 2. वव्रश्यिष्य or वव्रष्ट, I A. अव्रथीत् or अव्राथीत् (§ 337, I. 2), F. व्रश्यिष्यति or व्रस्त्यति, B. वृथात् ॥ Pt. वृक्तः.

113. कृ *kṛ*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकरतुः, 9. चकरुः: (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कीर्यात् ॥ Pt. कीर्णः ॥ Pass. कीर्णते, Caus. कारयति, Des. चिकरिष्यति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्त्रिरति he cuts, उपचस्कार; प्रतिस्त्रिरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपस्त्रिरते he drops (Pāṇ. VI. 1, 142).

114. स्पृश् *spris̄*, to touch.

P. स्पृशति ॥ Pf. पस्पश्च, I A. अस्प्राशीत् or अस्पाशीत् or अस्पृशत्, F. स्प्रस्यति or स्पस्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृशति, Int. परोस्पृशते, परीस्पृष्टि.

115. प्रछ् *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छ्य or पप्रष्ट, 9. पप्रच्छुः: (§ 328), I A. अप्राशीत्, F. प्रस्यति, B. पृच्छात् ॥ Pt. पृष्टः ॥ Pass. पृच्छयते, Caus. प्रच्छयति, Des. पिपृच्छिष्यति, Int. परोपृच्छयते.

116. मृज् *srij*, to let off.

P. मृजति || Pf. 1. ससर्जे, 2. ससर्जिय or ससर्ज (see No. 48), I A. असाधीत्, F. उस्त्वति || Pt. मृष्टः.

117. मज्ज् *majj*, to sink, (मस्तो.)

मज्ज् *majj* and नग् *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मज्जति || Pf. 1. ममज्जा, 2. ममज्जिय or ममंक्ष्य, I A. 3. अमांशीत् (§ 345), 6. अमांक्षां, 9. अमांशुः, F. मंस्यति, P. F. मंक्षा || Pt. मग्नः, Ger. मंक्षा or मङ्गा (§ 438) || Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंस्यति, Int. मामज्जयते, मामंक्षि.

118. इप् *ish*, to wish, (इपु.)

P. इच्छति (see No. 31), I. ऐच्छत् || Pf. 1. इयेप, 2. इयेपिय, 3. इयेप, 4. ईपिव, 5. ईपुषुः, 6. ईपतुः, 7. ईपिम, 8. ईप, 9. ईपुः, I A. ऐपीत्, F. एपिष्यति, P. F. एष्टा or एपिता (§ 337, II. 1) || Pt. इष्टः, Ger. इष्टा or एपित्वा || Pass. इप्त्वे, Aor. ऐपि, Caus. एपयति, Aor. ऐपिष्यति, Des. एपिष्यति.

III. Ātmanepada Verbs.

119. मृ *mri*, to die, (मृद्.)

मृ *mri*, to die, though an Ātmanepada verb, takes Ātmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3, 61.)

P. म्रियते*, I. अम्रियत, O. म्रियेत, I. म्रियै || Pf. 1. ममार, 2. ममर्य, 3. ममार, 4. ममिव, 5. ममशुः, I A. 1. अमृषि, 2. अमृथाः, 3. अमृत, F. मरिष्यति, P. F. मर्हास्मि, B. मृषीष्ट || Pt. मृतः || Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेम्रियते.

120. दृ *dri*, to observe, (दृढ़.)

P. द्रियते || Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट || Pass. द्रियते, Caus. दारयति, Des. दिदरिष्यते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (Divādi, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीव्यति (§ 143) || Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीव्यात् || Pt. द्यूनः or द्यूतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देवित्वा || Caus. देवयति, Des. दिदेविष्यति or दुद्यूपति (§ 474), Int. देदीव्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृयति || Pf. 3. ननर्तौ, 9. ननृष्टः, I A. अननर्तीत्, F. नर्तिष्यति or नर्त्यति (§ 337, II. 2) || Pt. नृतः || Caus. नर्तयति, Aor. अननर्त्यत् or अनीनृत्यत्, Des. निनर्तिष्यति or निनृत्यति.

* Final च् is changed to रि (§ 110) in the special tenses of Tūd verbs, likewise before the य of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards रि again becomes रिय, according to Pāṇ. VI. 4, 77.

123. जृ *jri*, to grow old, (जृप्.)

P. जीर्येति* || Pf. 3. जनार, 9. जनरुः (Gupa, § 330) or जेरुः (§ 328, 2), I A. अजारीत् or II A. अजरत् (§ 367), F. जरिष्यति or जरोष्यति (§ 340), B. जीर्यात् || Pt. जीर्णः || Caus. जरयति (§ 462, 25), Des. जिनरिष्यति or जिजीर्णति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in शो *o* drop शो *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. इयति, I. अश्यत्, O. इयेत्, I. इयतु || Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शायात् (§ 392) || Pt. शातः or शितः (§ 435) || Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति || Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) || Pt. सितः, Ger. °साय || Pass. सीयते (§ 392), Caus. साययति, Des. सिपासति, Int. सेपीयते.

126. व्यध *vyadh*, to strike.

P. विघ्नति (see No. 105) || Pf. 3. विव्याध (§ 311), 9. विविभुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स्व, 5. अव्याद्वं, 6. अव्याद्वां, 7. अव्यात्सम्, 8. अव्याद्वां, 9. अव्यात्सुः; F. व्यत्स्यति, P. F. व्यद्वा, B. विघ्नात् || Pt. विङ्गः || Pass. विघ्नते, Caus. विव्याधयति, Des. विव्यत्सति, Int. वेविघ्नते.

127. तृप् *trip*, to delight.

P. तृप्ति || Pf. 1. ततर्पे, 2. ततर्पिय or ततर्प्य or तत्रप्य, 3. ततर्पे, 4. ततृपिव or ततृप्य, I A. अतर्पीत् or अतार्पीत् (§ 337, I. 3) or अत्रास्पीत् (see No. 38) or II A. अतृपत्, F. तर्पियति or तर्प्यति or त्रप्यति, P. F. तर्पिता, तर्पा or त्रप्ता, B. तृप्यात् || Pt. तृप्तः || Pass. तृप्तते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पत्, Des. तितृप्तति or तितर्पियति, Int. तरीतृप्तते.

128. मुह् *muh*, to be foolish.

P. मुखति || Pf. 1. मुमोह, 2. मुमोहिय or मुमोग्य or मुमोढ, II A. अमुहत् (§ 367, मुषादि)†, F. मोळ्यति or मोहिष्यति, P. F. मोग्या or मोढा (§ 129) or मोहिता || Pt. मुग्धः or मूढः || Pass. मुखते, Caus. मोहयति, Des. मुमुखति, मुमोहियति or मुमुहिष्यति, Int. मोमुद्दते, मोमोग्यिथ or मोमोढिथ.

* Final चू्य, changed to इ॒र्, and lengthened before य्.

† The Sārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोक्षीत् (§ 337, I. 3, एथादि) or अमुखत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

129. नश् *naś*, to perish, (णश्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F. नशिष्यति or नंश्यति (see No. 117) ॥ Pt. नहः, Ger. नहा or नंहा (§ 438).

130. शम् *śam*, to cease, (शमुः.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, अम् *śram*, धम् *bhrām*, घम् *ksham*, झम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pâṇ. vii. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम्, 9. शेमुः; II A. अशमत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः: (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शम्यते, Caus. शमयति (§ 462) he quiets, but शामयते or °ति he sees. (Dhâtupâṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pâṇ. vii. 3, 82.)

P. मेद्यति ॥ Pt. मिन्नः: wet, or मेदितः: (§ 333, D. 2*).

II. Âtmane pada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *já* in the special tenses. (Pâṇ. vii. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिष्ट or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीष ॥ Pt. जातः:, Caus. जनयति, Des. जिजनिष्टते, Int. जाजायते or जंजन्यते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सातां, 9. अपत्सत्, F. पत्सते, P. F. पत्ता, B. पत्सीष ॥ Pt. पचः: ॥ Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुध्ये, I A. 1. अभुत्सि, 2. अबुद्धाः:, 3. अबुद्ध or अबोधि, 4. अभुत्स्वहि, 5. अभुत्साथां, 6. अभुत्सातां, 7. अभुत्स्वहि, 8. अभुद्धूः, 9. अभुत्सत्, F. भोत्सते, P. F. बोद्धा, B. भुत्सीष ॥ Pt. बुडः: ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. vi. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmane pada Verbs.

135. नह् *nah*, to bind, (णह्.)

P. नस्यति or °ते ॥ Pf. 1. ननाह, 2. ननङ्ग (§ 130) or नेहिष, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सीः:, 3. अनात्सीत, 4. अनात्स, 5. अनाङ्ग, 6. अनाङ्गां, 7. अनात्स, 8. अनाङ्ग, 9. अनात्सुः, Âtm. 1. अनस्ति, 2. अनद्धाः:, 3. अनङ्ग, 4. अनस्वहि, 5. अनत्साथां, 6. अनत्सातां, 7. अनत्स्वहि, 8. अनङ्गूः, 9. अनत्सत्, F. नत्सयति, P. F. नङ्गः, Ger. नङ्गा, °नस् ॥ Pass. नस्यते, Aor. अनाहि, Caus. नाहयति, Des. निनत्सते, Int. नानस्यते.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोर्यांचकार, I A. अचूचुरत, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्यात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिष्यति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिन्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (§ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चप्पात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; चल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अचीकृत् or अचिकीर्त् (§ 377).

Su Class (Svādi, V Class).

I. Parasmaipada and Ātmanepada Verbs.

139. सु *su*, to distil, (पुन्.)

P. सुनोति, I. 2. सुनु (§ 321*) ॥ Pf. सुपाव, Ātm. सुसुवे, I A. असावीत् (§ 332, 4); the Sārasvatī allows also असौषीत् (but against Pāṇ. VII. 2, 72), Ātm. असोष्ट; the Sār. allows also असविष्ट (but see Pāṇ. VII. 2, 72); F. सोष्यति, P. F. सोता, B. सूपात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. मुसूपति, Int. सोषूयते.

Note—The उ of नु may be dropped before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः; सुनुमः and सुन्मः; असुनुव and असुन्व, असुनुम and असुन्म; and Ātm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिन्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेष्य or चिकेय or, according to Bharadvāja (§ 335, 3), चिचयिय or चिकयिष्य, 9. चिच्युः or चिक्युः, Ātm. चिच्ये or चिक्ये (Pāṇ. VII. 3, 58), I A. अचैषीत्, Ātm. अचेष्ट, F. चेष्यति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीष्यति or चिकीष्यति (Pāṇ. VII. 3, 58), Int. चेचीयते.

141. स्त्रृ *stri*, to cover, (स्त्रृन्.)

P. स्त्रृणोति ॥ Pf. तस्तार, Ātm. तस्तरे, I A. अस्तार्णीत्, Ātm. अस्तरिष्ट (not अस्तरीष्ट),

if स्वादि) or असृतं (§ 332, 5, a rule which applies to the ऐतमनेपदा only), F. स्तरिष्यति (§ 332, 5), P. F. स्तर्ता, B. स्तर्यात्, ऐत्म. स्त्रीष्ट or स्तरिष्ट (§ 332, 5) ॥ Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तीर्तति, Int. तास्तर्यते.

142. शु वृि, to choose, (वृश.)

P. वृणोति ॥ Pf. I. चवार (ā), 2. चवरिष्य*, 3. चवार, 4. चवृच, 5. चव्रशः, 6. चव्रतुः, 7. चवृम, 8. चव्र, 9. चवुः; I A. चवारीत् (§ 332, 5), ऐत्म. चवरिष्ट or चवरीष्ट (§ 340) or अवृत् (§ 337, II. 4), F. चवरिष्यति or चवरीष्यति, P. F. चवरिता or चवरीता, B. चियात्, ऐत्म. चवरिष्ट (not चवरीष्ट, Pāṇ. VII. 2, 39) ॥ Pass. चियते, Aor. चवारि, Caus. चारयति, Des. चिवरिष्यति, चिवरीष्यति or चुवूर्धेति, Int. चेव्रीयते.

II. Parasmaipada Verbs.

143. हि hi, to go, to grow.

P. हिनोति ॥ Pf. जिधाय (Pāṇ. VII. 3, 56), I A. अहैपीत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Caus. हाययति, Aor. अजीहयत् (Pāṇ. VII. 3, 56), Des. जिधीयति, Int. जेधीयते.

144. शक् śak, to be able, (शक्त्.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेकुः; I A. अशक्नत्, F. शश्यति, P. F. शक्ता ॥ Pt. शक्तः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशक्नत्, Des. शिक्षति, Int. शाशक्यते.

145. श्रु śru, to hear.

This verb is by native grammarians classed with the Bhū verbs, though as irregular. It substitutes श्रु श्रि for श्रु श्रु in the special tenses.

P. 3. शृणोति, 6. शृणुतः; 9. शृणवंति; 4. शृणुवः or शृणवः ॥ Pf. I. शुश्राव (ā), 2. शुश्रोष (§ 334, 8), 3. शुश्राव, 4. शुश्रुव, 5. शुश्रुवशः, 6. शुश्रुवतुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुदुः; I A. अश्रौपीत्, F. ओष्यति, P. F. ओता, B. अूयात् ॥ Pass. अूयते, Aor. अश्रावि, Caus. आवयति, Aor. अश्रुवत् or अशिश्रवत् (§ 475), Des. शुश्रूपते (Pāṇ. I. 3, 57), Int. शोअूयते.

146. आप् āp, to obtain, (आपृ.)

P. 3. आप्रोति, 4. आप्रुवः; 9. आप्रवंति, I. आप्रोत, O. आप्रुयात्, I. 3. आप्रोतु, 2. आप्रुहि ॥ Pf. आप, Aor. आपत्, F. आप्स्यति, P. F. आप्ता ॥ Pt. आपः ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिष्यत्, Des. ईप्सति.

III. ऐतमनेपदा Verbs.

147. अश् as, to pervade, (अशृ.)

P. 3. अश्रुते, 6. अश्रुवाते, 9. अश्रुवते, 4. अश्रुवहे, I. 1. आश्रुवि, 2. आश्रुयाः, 3. आश्रुत, 4. आश्रुवहि, 5. आश्रुवायाः, 6. आश्रुवातां, 7. आश्रुमहि, 8. आश्रुधं, 9. आश्रुवत, O. अश्रुवीत, I. 1. अश्रवै, 2. अश्रुष्व, 3. अश्रुतां, 4. अश्रवायहै, 5. अश्रुवायाः, 6. अश्रुवातां, 7. अश्रुवामहै, 8. अश्रुधं, 9. अश्रुवतां ॥ Pf. I. आनशे, 2. आनश्ये or आनये, I A. 1. आद्यि, 2. आषाः;

* According to Pāṇ. VII. 2, 13, we might form चवर्ष्य; but Pāṇ. VII. 2, 63, would sanction चवरिष्य. The special restriction, however, of चवर्ष्य to the Veda in Pāṇ. VII. 2, 64, is sufficient to fix चवरिष्य as the proper form in ordinary Sanskrit. . . .

3. आष्ट, 4. आस्तहि, 5. आक्षायां, 6. आक्षातां, 7. आक्षमहि, 8. आइधं, 9. आक्षत; or 1. आशिष्यि, 2. आशिष्टः; 3. आशिष्ट, P.F. अष्टा or अशिता, F. अस्त्यते or अशिष्यते, B. अस्तीष्ट or अशिष्यीष्ट ॥ Pt. अष्टः ॥ Pass. अस्त्यते, Aor. आशि, Caus. आशयति, Aor. आशिष्ट, Des. अशिष्यिष्ट, Int. अशास्यते.

Tan Class (*Tanvádi, VIII Class*).

All verbs belonging to this class are Parasmaipada and Âtmane pada Verbs.

148. तन् *tan*, to stretch, (तनुः.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोत्; Âtm. P. तनुते, I. अतनुत्, O. तन्वीत, I. तनुतां ॥ Pf. 3. तनान्, 9. तेनुः; I.A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत् (§ 369), 2. अतनिष्टः or अतथाः, F. तनिष्टति, P. F. तनिता, B. तन्यात्, Âtm. तनिष्टीष्ट ॥ Pt. ततः, Ger. तन्वा or तनिन्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिष्टति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; चूण् to go, अर्णोति or चूणोति. तनादेहपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. घण् *kshan*, to kill, (घणुः.)

P. शणोति ॥ Pf. चक्षाण, I.A. अक्षणीत् (§ 348*), Âtm. 3. अद्धणिष्ट or अक्षत्, 2. अद्धणिष्टः or अक्षथाः.

150. क्षिण् *kshin*, to kill.

P. क्षिणोति or श्वेणोति ॥ I.A. अक्षेणीत्, Âtm. अद्धेणिष्ट or अक्षित्.

151. सन् *san*, to obtain, (पणुः.)

P. सनोति ॥ Pf. ससान्, Âtm. सेने, I.A. असानीत् (ā), Âtm. असनिष्ट or असात् (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (डुकृन्.)

कृ *kri* before weak terminations becomes कर् *kar*, but before strong terminations कुर् *kur*.

Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुर्वैः, 5. कुरुयः, 6. कुरुतः, 7. कुर्मः, 8. कुरुय, 9. कुर्वति, I. 1. अकरवं, 2. अकरोत्, 3. अकरोत्, 4. अकुर्वै, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्या, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करेतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वेतु ॥ Pf. 1. चकार (ā), 2. चकर्य, 3. चकार, 4. चकृव, 5. चक्रयुः, 6. चक्रतुः, 7. चकृम, 8. चक्र, 9. चक्रः; I.A. 1. अकार्पै, 2. अकार्पीः, 3. अकार्पीत्, 4. अकार्पै, 5. अकार्पै, 6. अकार्पी, 7. अकार्पै, 8. अकार्पै, 9. अकार्पै; F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रिया, 3. क्रियात्, 4. क्रियास्तं, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्त, 8. क्रियास्त, 9. क्रियासुः.

Âtmane pada : P. 1. कुर्वै, 2. कुरुषे, 3. कुरुते, 4. कुर्वहे, 5. कुर्वाये, 6. कुर्वाते, 7. कुर्वहे, 8. कुरुये, 9. कुर्वते, I. 1. अकुर्वै, 2. अकुरुयाः, 3. अकुरुत, 4. अकुर्वैहि, 5. अकुर्वायां, 6. अकुर्वातां, 7. अकुर्महि, 8. अकुरुधं, 9. अकुर्वैत, O. 1. कुर्वय &c., I. 1. करवै, 2. कुरुव्य, 3. कुरुतां, 4. करवावहै, 5. कुर्वायां, 6. कुर्वातां, 7. करवामहै, 8. कुरुधं, 9. कुर्वतां ॥ Pf. 1. चक्रे, 2. चकृषे, 3. चक्रे,

4. चकृवहे, 5. चक्राये, 6. चक्राते, 7. चकृमहे, 8. चकृदे, 9. चक्रिरे, I A. 1. अकृषि, 2. अकृता; 3. अकृत, 4. अकृष्टहि, 5. अकृष्टायां, 6. अकृष्टातं, 7. अकृष्टहि, 8. अकृदं, 9. अकृष्ट, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीदं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अचोकत्, Des. चिकीर्यति, Int. चेक्रीयते, चर्कीर्ति &c., or चक्रीरीति &c. (§ 490).

Krî Class (Kryâdi, IX Class).

I. Parasmaipada and Âtmaneppada Verbs.

153. क्री krî, to buy, (दुक्रीभ.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (ā), 2. चिक्रिय or चिक्रीय, 3. चिक्राय, 4. चिक्रियिव, 5. चिक्रिययुः, 6. चिक्रियतुः, 7. चिक्रियम्, 8. चिक्रिय, 9. चिक्रियुः, I A. अक्रीपीत्, Âtm. अक्रेष्ट, F. क्रीष्यति, P. F. क्रीता, B. क्रीयात्, Âtm. क्रीषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीपति, Int. चेक्रीयते.

154. मी mi, to kill, (मीभ.)

The roots मी mi, मि mi (Su), and दी dī (Div) take final आ ā whenever their ई ī or इ ī would be liable to Guṇa or Vṛiddhi, and in the gerund in य ya (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिष, 3. ममौ, 4. मिम्बिव, 5. मिम्बयुः, 6. मिम्बतुः, 7. मिम्बिव, 8. मिम्ब, 9. मिम्बुः, I A. अमासोत् (§ 353), Âtm. अमासत् (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीष्ट ॥ Pt. मीतः, Ger. मीत्वा, माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्सति (§ 471, 8), Int. मेमीयते.

155. संभ stambh, to support, (संभु)

The verbs संभ stambh, सुंभ stumbh, स्कंभ skambh, स्कुंभ skumbh, and स्कु sku may be conjugated as Krî or as Su verbs.

P. संभाति or संभोति &c., I. असंभात्, O. संभीयात्, I. 1. संभानि, 2. संभान*, 3. संभातु, 4. संभाव, 5. संभीतं, 6. संभीतां, 7. संभाम, 8. संभीत, 9. संभीतु ॥ Pf. तसंभ, I A. असंभीत or II A. असंभत् (§ 367), F. संभिष्यति, P. F. संभिता, B. संभायात् ॥ Pt. संभः, Ger. संभिता or संभ्या ॥ Pass. संभयते, Caus. संभयति, Des. तिसंभिष्यति, Int. तासंभयते.

156. पू pū, to purify, (पूज.)

The Krî verbs beginning with पू pū shorten their vowel in the special tenses (Pāṇ. vii. 3, 80).

They stand Dhâtupâṭha 31, 12–32. The more important are, लू lū, to cut, स्तू stū, to cover, वृ vr̥, to choose, धू dhū, to shake, पू pr̥, to fill, दृ dr̥, to tear, जृ jr̥, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपाचीत्, Âtm. अपचिष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पवित्रा (§ 424) belong to पूङ्, पवते (Bhû class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपोपवत्, Des. पुपूयति (पिपविष्टते belongs to पूङ्, पवते, Bhû class, Pāṇ. vii. 2, 74), Int. पोपूयते.

* Krî verbs ending in consonants form the 2nd pers. sing. imperative in आन; § 321, note 2.

157. ग्रह grah, to take.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(Pân. vi. 1, 16.)

P. गृह्णति, Âtm. गृह्णते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णतु (2. गृहण), Âtm. गृह्णतां ॥ Pf. 1. जग्राह (ā), 2. जग्रहिष्य, 3. जग्राह, 4. जग्रहिच्,
5. जग्रहशु, 6. जग्रहतु, 7. जग्रहिम्, 8. जग्रह, 9. जग्रहः, I A. 1. अग्रहीयं (§ 341 and § 348*),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृहात्, Âtm. ग्रहीषीष् ॥ Pt. गृहोत्त, Ger. गृहीत्वा ॥ Pass. गृहते, Aor. अग्रहिः,
Fut. ग्रहीष्यते or ग्राहिष्यते &c., Caus. ग्राहयति, Des. जिग्रहति, Int. जरीगृहते, जाग्रादि
(not जाग्रदि).

II. Parasmaipada Verbs.

158. ज्या jyād, to grow weak.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. जिज्यौ, 2. जिज्यिथ or जिज्याय,
3. जिज्यौ, 4. जिज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as
participle would be wrong, see Pân. viii. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति,
Int. जेजीयते.

159. ज्ञा jñā, to know.

This verb substitutes जा jā in the special tenses. (Pân. vii. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (ā),
(see § 462, II. 15), Aor. अज्ञिष्पत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध bandh, to bind.

P. बभाति, I. अबभात्, O. बभीयात्, I. बभातु ॥ Pf. 1. बवंध, 2. बवंधिथ or बबंद्ध or
बवंध, I A. 1. अभांत्सं, 2. अभांत्सीः, 3. अभांत्सीत्, 4. अभांत्स, 5. अबांद्धं, 6. अबांद्धां, 7. अभांत्स,
8. अबांद्धं, 9. अभांत्सुः, F. भंस्यति, P. F. बंद्धा, B. बध्यात् ॥ Pt. बडः, Ger. बड़ा ॥ Pass.
बध्यते, Caus. बंधयति, Aor. अबवंधत्, Des. बिभंत्सति, Int. बाबध्यते, बाबंद्धि.

III. Âtmaneppada Verbs.

161. वृ vri, to cherish, (वृङ्.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां ॥ Pf. वन्ने, I A. अवरिष्य or अवरीष्ट or अवृत्,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष् or वृषीष् ॥ Pt. वृतः ॥
Pass. विव्यते, Caus. वरयति (ā), Des. विवरिष्यते or विवरीष्टते, Int. वेनीयते, वैरीय्ति &c.
Contracted forms of the Des. and Int., चुवृष्यति and चोवृष्यते.

Ad Class (Adādi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. I. अयि, 2. अति, 3. अति, 4. अडः, 5. अथः, 6. अहः, 7. अदः, 8. अथः, 9. अदंति, I. I. आदं, 2. आदः (Pāṇ. VII. 3, 100)*, 3. आदत्, 4. आडः, 5. आत्, 6. आत्तां, 7. आत्, 8. आत्, 9. आदन्, O. आदात्, I. I. अदानि, 2. अद्वि†, 3. अतु, 4. अदाव, 5. अत्त, 6. अत्तां, 7. अदाम, 8. अत्, 9. अदंतु || Pf. I. आद, 2. आदिष्य &c., or substituting घस् ||, I. नथास (ā), 2. नथसिष्य, 3. नथास, 4. नथिष्य, 5. नथयुः, 6. नथयुः, 7. नथिम, 8. नथ, 9. नथुः; II A. I. अथसं, 2. अथसः, 3. अथसत्, F. अत्स्यति, P. F. आत्ता, B. आदात् || Pt. नथः¶, Ger. नग्धा, °नग्ध्य (Pāṇ. II. 4, 36) || Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. निथत्सति.

163. मा *psd*, to eat.

P. माति, I. 3. अमात्, 9. अम्पान् or अम्पः: (§ 322‡), O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्, I A. अम्पासीत्, F. म्पास्यति, P. F. म्पाता, B. मेयात् || Pt. मितः, Ger. मित्रा, °माय || Pass. मीयते, Aor. अमायि, Caus. माययति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

164. मा *mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्रा, °माय || Pass. मीयते, Aor. अमायि, Caus. माययति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते.

165. या *yá*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यापयति, Aor. अयोयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. चख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वश् *vaś*, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. I. वश्मि, 2. वशि (§ 125, 120), 3. वष्टि, 4. उघ्नः, 5. उषः, 6. उषः, 7. उशः, 8. उष, 9. उशंति, I. I. अवश्मि, 2. अवद्, 3. अवद्, 4. औघ्न, 5. औष्टि, 6. औष्टां, 7. औश्मि, 8. औष्ट, 9. औशन्, O. उश्यात्, I. I. वशानि, 2. उड्डि, 3. वष्टु, 4. वशाव, 5. उष्टि, 6. उष्टां, 7. वशाम,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to फि (Pāṇ. VI. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, घस् is used instead.

¶ This is formed from नथ् to eat, a reduplicated form of घस्. (Pāṇ. II. 4, 36.)

8. उष्ट, 9. उशंतु ॥ Pf. 3. उवाश, 9. ऊशः; I A. अवाशीत् (*ā*), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिष्यति, Int. वावश्यते, वावष्टि.

168. हन् han, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pân. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes घन् *ghn* (Pân. vii. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि, 2. हन्सि, 3. हन्ति, 4. हन्वः, 5. हथः, 6. हतः, 7. हन्मः, 8. हथ, 9. मंति, I. I. अहनं, 2. अहन्, 3. अहन्, 4. अहन्य, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अम्न, O. हन्यात्, I. I. हनानि, 2. जहि (Pân. vi. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. मंतु ॥ Pf. 1. जघान (*ā*), (Pân. vii. 3, 55), 2. जघनिध or जघंध, 3. जघान, 4. जग्निय, 5. जग्निषुः, 6. जग्नुः, 7. जग्निम, 8. जग्न, 9. जग्नुः; I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हता, °हथ (§ 449) ॥ Pass. हन्यते, Aor. अघानि or अघधि (§ 407), Caus. घातयति, Aor. अजीघतात्, Des. जिघांसति, Int. जंघन्यते or जेघीयते (Pân. vii. 4, 30, वृत्त., he kills), जंघंति.

169. यु yu, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pân. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युथ, 9. युवंति, I. I. अयवं, 2. अयौः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. I. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः; I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविष्यति, Int. योयूयते, योयोति.

170. रु ru, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई॒ ई before all terminations of the special tenses beginning with consonants. (Pân. vii. 3, 95.)

P. 1. रौमि or रवौमि, 2. रौषि or रवौषि, 3. रौति or रवौति, 4. रुवः or रुवीवः, 5. रुथः or रुवीयः, 6. रुतः or रुवीतः, 7. रुमः or रुवीमः, 8. रुथ or रुवीय, 9. रुवंति, I. I. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरवीव, 5. अरुतं or अरवीतं, 6. अरुतां or अरवीतां, 7. अरुम or अरवीम, 8. अरुत or अरवीत, 9. अरुवन्, O. रुयात् or रुवीयात्, I. I. रवाणि, 2. रुहि or रुवीहि, 3. रौतु or रवौतु, 4. रवाव, 5. रुतं or रुवीतं, 6. रुतां or रुवीतां, 7. रवाम, 8. रुत or रुवीत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः; I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुपति, Int. रोरुयते.

Note—The Sārasvati gives अरौषीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई॒ to तु॑ to praise.

171. इ i, to go.

P. 1. एमि, 2. एषि, 3. एति, 4. इवः, 5. इथः, 6. इतः, 7. इमः, 8. इथ, 9. यंति, I. I. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐम्, 8. ऐत्, 9. आयन्, O. इयात्, I. 1. अयनि, 2. इहि, 3. ईत्, 4. अयाव, 5. इत्, 6. इतां, 7. अयाम्, 8. इत्, 9. यंतु ॥ Pf. 1. इयाय (*a*), 2. इयिय or इयेष, 3. इयाय, 4. ईयिव, 5. ईयुषः, 6. ईयतुः, 7. ईयिम्, 8. ईय, 9. ईयुः; I A. 1. अगां (Pāṇ. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम्, 8. अगात्, 9. अगुः (§ 368), F. एप्पति, P. F. एता, B. ईयात् ॥ Pt. इतः, Ger. इत्वा, इत्य ॥ Pass. ईयते, Aor. अगायि (§ 404), Caus. गमयति (Pāṇ. II. 4, 46), Des. निगमिषति (Pāṇ. II. 4, 47). But see § 463, II. 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेदि, 2. वेत्सि, 3. वेत्ति, 4. विडः, 5. वित्यः, 6. विजः, 7. विजः, 8. वित्य, 9. विदंति, I. 1. अवेदं, 2. अवेत् or अवेत् (Pāṇ. VIII. 2, 75), 3. अवेत् (§ 132*), 4. अविडः, 5. अविजः, 6. अविज्ञां, 7. अविज्ञ, 8. अविज्ञ, 9. अविदन् or अविदुः; O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pāṇ. III. 1, 41), 2. विडः, 3. वेत्तु, 4. वेदाव, 5. विजं, 6. विजां, 7. वेदाम्, 8. विज, 9. विदंतु ॥ Pf. विवेद or विदंचकार (§ 326), I A. अवेदोत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्य, 3. वेद, 4. विडः, 5. विद्युः, 6. विद्युः, 7. विच, 8. विद्, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवीविदत्, Des. विविदिष्यति (Pāṇ. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्तः, 8. स्य, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस्व, 5. आस्तं, 6. आस्तां, 7. आस्म, 8. आस्त, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम्, 8. स्यात्, 9. स्युः, I. 1. असानि, 2. एषि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम्, 8. स्त्, 9. संतु ॥ Pf. 1. आस, 2. आसिय, 3. आस, 4. आसिव, 5. आस्युः, 6. आस्तुः, 7. आसिम्, 8. आस, 9. आसुः; Ātm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिवहे, 5. आसाये, 6. आसाते, 7. आसिमहे, 8. आसिधे, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृज्).

This verb takes Vṛiddhi instead of Guṇa (Pāṇ. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्जिष्य, 2. मार्ष्यि, 3. मार्ष्यि (§ 124), 4. मृजः, 5. मृष्टः, 6. मृजः, 7. मृजः, 8. मृष्ट, 9. मृजन्ति or मार्जन्ति, I. 1. अमार्ज्य, 2. अमार्दै, 3. अमार्दै, 4. अमृज्य, 5. अमृष्टं, 6. अमृष्टां, 7. अमृजम्, 8. अमृष्ट, 9. अमृजन् or अमार्जन्, O. मृज्यात्, I. 1. मार्जीनि, 2. मृद्धि, 3. मार्हु, 4. मार्जीव, 5. मृष्ट, 6. मृष्टां, 7. मृजीम्, 8. मृष्ट, 9. मृजन्तु or मार्जन्तु ॥ Pf. 1. ममार्ज, 2. ममार्जिय or ममार्ष्य, 3. ममार्ज, 4. ममृजिव or ममार्जीव, 5. ममृज्युः; or ममार्ज्युः, 6. ममृजन्तु; or ममार्जन्तु, 7. ममृजिम or ममार्जिम, 8. ममृज or ममार्ज, 9. ममृजुः; or ममार्जुः, I A. अमार्जन्ति or अमार्द्धन्ति, F. मार्जिष्यति or मार्ष्यति, P. F. मार्जिता or मार्ष्या, B. मृज्यात् ॥ Pt. मृष्टः, Ger. मार्जित्वा or मृष्ट, मृज्य, Adj. मार्जित्यः; or

† The perfect both in the Parasmaipada and Ātmanepada is chiefly used at the end of the periphrastic perfect.

मार्जयः, मूज्यः or मार्ग्यः (Pāṇ. III. 1, 113) || Pass. मूज्यते, Aor. अमार्जिति, Caus. मार्जयति, Des. मिमूज्यति or मिमार्जिष्यति, Int. मरीमूज्यते, मर्मार्जेति.

175. वच् vach, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वच्चः, 5. वक्थः, 6. वक्तः, 7. वक्षः, 8. वक्थ, 9. वदंति or ब्रुवंति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवच्च, 5. अवक्तं, 6. अवक्तां, 7. अवक्थ, 8. अवक्त, 9. अवदन्*, O. वच्यात्, I. 1. वच्यानि, 2. वनिधि, 3. वक्तु, 4. वच्याव, 5. वक्तं, 6. वक्तां, 7. वच्याम, 8. वक्त, 9. वदंतु* || Pf. 3. उवाच, 9. जचुः; II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् || Pt. उक्तः || Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वावच्यते.

176. रुद् rud, to cry, (रुदित्.)

The verbs रुद् rud, स्वप् svap, अस् svas, अन् an, जाक् jaksh take इ i before the terminations of the special tenses beginning with consonants, except य् y (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई ī is inserted (Pāṇ. VII. 3, 98); or, according to others, आ a (Pāṇ. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिपि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदीः or अरोदः; 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदितु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु || Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् || Pt. रुदितः || Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. रुरुदिष्यति or रुरोदिष्यति, Int. रोरुद्यते.

177. जाक् jaksh, to eat, to laugh ||.

Seven verbs, जाक् jaksh, जाग् jāgṛi, to wake, दरिद्रा daridrā, to be poor, चकास chakās, to shine, शास् śās, to rule, दीपी didhī, to shine, वेची verī, to obtain, are called अभ्यस्त abhyasta (reduplicated). They take अति ati and अत् atu in the 3rd pers. plur. present and imperative, and उः uh instead of अन् an in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जाक्षिति, 9. जाक्षति, I. अजाक्षीत् or अजाक्षत्, O. जाक्ष्यात्, I. 3. अजाक्षीत् or अजाक्षत्, 9. अजाक्षुः (§ 321‡) || Pf. जाक्ष, I A. अजाक्षीत्, F. जाक्षिष्यति.

178. जाग् jāgṛi, to wake. (Pāṇ. VI. 1, 192, accent.)

P. 1. जागर्नि, 2. जागर्धि, 3. जागर्ति, 4. जागृवः, 5. जागृषः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजाग्रव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम्, 8. अजागृत, 9. अजाग्रस्, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृतु, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागृतु || Pf. 3. जागराग or जागरंचकार (Pāṇ. III. 1, 38), 9. जागाग्नः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागर्यात् || Pt. जागरितः || Pass. जागर्यते, Aor. अजागरारि, Caus. जागरयति, Des. अजागरिष्यति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum.vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

|| जाक् to eat, from शस्; जाक् to laugh, from हस्.

179. दरिद्रा *daridrā*, to be poor. (Pâñ. VI. 1, 192, accent.)

In दरिद्रा *daridrā* the final ा *a* is replaced by ि *i* in the special tenses before strong terminations beginning with a consonant (Pâñ. VI. 4, 114). Before strong terminations beginning with vowels the ा *a* is lost (Pâñ. VI. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिष्वः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रात्तम्, 9. अदरिद्रृः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव, 5. दरिद्रित्, 6. दरिद्रित्तम्, 7. दरिद्राम, 8. दरिद्रित्, 9. दरिद्रितु ॥ Pf. दरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), IA. अदरिद्रीत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्वति (Pâñ. VI. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *sās*, to command, (शासु) (Pâñ. VI. 1, 188.)

शास् *sās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pâñ. VI. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशा: or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टा, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः; O. शिष्पात्, I. 1. शासानि, 2. शापि (§ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. शशास, II A. अशिष्पत्, F. शासिष्वति, B. शिष्पात् ॥ Pt. शिष्टः ॥ Pass. शिष्पते, Caus. शासयति, Des. शिशासिष्वति, Int. शेशिष्वते.

II. Âtmane pada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिष्ठः)

P. 1. चक्षे, 2. चक्षे, 3. चष्टे, 4. चक्ष्वहे, 5. चक्ष्वाये, 6. चक्ष्वाते, 7. चक्ष्वहे, 8. चद्वे, 9. चक्ष्वते, I. 3. अचक्ष्व, 9. अचक्ष्वत्, O. चक्षीत्, I. चष्टां ॥ Pf. चचक्षे.

The other forms are supplied from स्वा or कशा, the Red. Perf. optionally, (Pâñ. II. 4, 54, 55): Pf. चख्यौ ॥ II A. अस्यत् or ऽत्, F. स्वास्यति or ऽते, B. स्वायात् or स्वेयात्, or Âtm. स्वासीष्ट.

182. ईश् *īś*, to rule.

The root ईश् *īś* takes ि *i* before the 2nd pers. sing. present and imperative (Pâñ. VII. 2, 77).

ईड् *īḍ* and जन् *jan* do the same, and likewise insert ि *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pâñ. VII. 2, 78). The commentators, however, extend the latter rule to ईश् *īś*. See notes to Pâñ. VII. 2, 78.

P. 1. ईशो, 2. ईशिष्वे, 3. ईष्टे, 8. ईशिष्वे, I. 3. ऐष्ट, 8. ऐशिष्वं or ऐइष्वं, O. ईशीत्, I. 1. ईशो, 2. ईशिष्व, 3. ईष्टां, 8. ईशिष्वं or ईइष्वं ॥ Pf. ईशांचक्रे, IA. ऐशिष्ट.

183. आस् *ds*, to sit.

P. आस्ते, I. आस्त, O. आसीत्, I. आस्तां ॥ Pf. आसांचक्रे (part. आसीनः, Pâñ. VII. 2, 83), IA. आसिष्ट, F. आसिष्वते.

184. सू *sū*, to bear, (मूरूः)

P. सूते, I. असूत, O. सुवीत्, I. 1. सुवै (Pâñ. VII. 3, 88), 2. मूष्व, 3. मूतां, 4. मुवावहै, 5. मुवायां, 6. मुवातां, 7. मुवामहै, 8. मूष्वं, 9. मुवतां ॥ Pf. मुपुते, IA. असौष्ट or असोष्ट

(§ 337, I. 1), F. सविष्टते or सोष्टते, B. सविष्टीष्ट or सोष्टीष्ट ॥ Pt. सूनः (Pâñ. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूयत्, Des. सुसूयते (Pâñ. VIII. 3, 61), Int. सोष्टूयते.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes Guṇa in the special tenses (Pâñ. VII. 4, 21), and inserts र् in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेषे, 3. शेते, 4. शेवहे, 5. शयाये, 6. शेमहे, 7. शेष्ये, 9. शेरते (Pâñ. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेष्यं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्य, 3. शेतां, 4. शयावहै, 5. शयायां, 6. शयातां, 7. शयामहै, 8. शेष्यं, 9. शेरतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्टते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pâñ. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्टते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pâñ. VI. 1, 186, accent.)

This verb is always used with अथि*adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अधैत, 6. अधैयातां (Sâr. II. 5, 8), 9. अधैयत, O. अधीयति, I. 1. अध्ययै, 2. अधीष्य, 3. अधीतां, 4. अध्ययावहै, 5. अधीयायां, 6. अधीयातां, 7. अध्ययामहै, 8. अधीष्यं, 9. अधीयता ॥ Pf. अधिजगे (Pâñ. II. 4, 49), I A. 3. अधैष्ट, 6. अधैपातां, 9. अधैयत, or 3. अधगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अधगीपातां, 9. अधगीपत, F. अध्ययते, Cond. अधैष्यत or अधगीष्टत, P. F. अधेता, B. अधेषीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अधगायि or अधायि, Caus. अधापयति, Aor. अधापिष्टत् or अधजीगपत्, Des. अधीपिष्टति or अधिजिगांसते.

III. Parasmaipada and Âtmaneppada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्यि, 2. द्वेषि, 3. द्वेषि, 4. द्विष्यः, 9. द्विष्टति, I. 1. अद्वेष्य, 2. अद्वेष, 3. अद्वेट, 4. अद्विष्य, 9. अद्विष्टन् or अद्विषुः (§ 321‡), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विद्विः, 3. द्वेष्टु, 4. द्वेषाव, 5. द्विष्ट, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विष्टंतु ॥ Pf. द्विष्टेष, I A. अद्विष्यत, F. द्वेष्यति, P. F. द्वेषा, B. द्विष्यात्, Âtm. द्विष्टोष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्टते, Aor. अद्वेष्यति, Caus. द्वेष्यति, Aor. अद्विष्टत्, Des. दिद्विष्टति, Int. देद्विष्टते, देवेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोद्धि, 2. धोद्धि, 3. दोग्धि, 4. दुह्दः, 5. दुग्धः, 6. दुग्धः, 7. दुद्धः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्दः, O. दुद्धात्, I. 1. दोहानि, 2. दुग्धिः, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुद्धात् &c. (see § 362), F. धोद्धस्ति.

189. स्तु *stu*, to praise, (सुन्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौष्टि or स्तवीष्टि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्त्वं, 2. अस्त्वौः or अस्त्वीः, 3. अस्तौति or अस्त्वीति, 4. अस्त्वुव or अस्त्वीव, 9. अस्त्वुवन्, O. स्तुयात्, Âtm. स्तुवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु

or स्वाचीतु ॥ Pf. 3. तुष्टाच, 2. तुष्टोच, 6. तुष्टवतुः, 9. तुष्टवुः, I A. अस्ताचीत् (§ 338, 3), ऐत्म. अस्तोष, F. स्तोष्यति, P. F. स्तोता, B. स्तूयात्, ऐत्म. स्तोषीष ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्ताचि, Caus. स्ताचयति, Aor. अतुष्टवत्, Des. तुष्टपति, Int. तोष्टयते, तोष्टोति.

190. ब्रू brū, to speak, (ब्रूम्)

This verb takes ईः before weak terminations beginning with consonants in the special tenses (Pāṇ. VII. 3, 93). The perfect आह् āha may be substituted for five of the persons of the present (Pāṇ. III. 4, 84). It is defective in the general tenses, where वच् vac (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्य, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूय, 9. ब्रुवंति or आहुः, I. 1. अब्रवं, 2. अब्रवीति, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रूयन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाच, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. जर्णु ārṇu, to cover, (जर्णुम्)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pāṇ. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pāṇ. VI. 1, 8). In the general tenses the final उ u, before intermediate ईः i, may or may not take Guṇa (Pāṇ. I. 2, 3).

P. 3. जर्णोति or जर्णोति, 9. जर्णुवति, I. और्णोत्, O. जर्णुयात्, I. जर्णोतु or जर्णोतु ॥ Pf. 1. जर्णुनाव (ā), 2. जर्णुनिष्ठ or जर्णुनिष्ठ, 3. जर्णुनाव, 4. जर्णुनुविष, 5. जर्णुनुवयुः, 6. जर्णुनुवतुः, 7. जर्णुनुविष, 8. जर्णुनुव, 9. जर्णुनुवुः, I A. और्णुवीति or और्णुवीत् or और्णुवीत् (Pāṇ. VII. 2, 6), F. जर्णुविष्टि or जर्णुविष्टि, B. जर्णुयात् ॥ Pass. जर्णूयते, Caus. जर्णुवयति, Aor. और्णुनवत्, Des. जर्णुनूपति or जर्णुनविष्टि or जर्णुनविष्टि, Int. जर्णोनूयते, जर्णोनवति.

Hu Class (Juhotyādi, III Class).

I. Parasmaipada Verbs.

192. हु hu, to sacrifice. (Pāṇ. VI. 1, 192, accent.)

P. चुहोति, I. अचुहोत्, O. चुहुयात्, I. चुहोतु ॥ Pf. चुहाव or चुहवांचकार (§ 326), I A. अहौषीति, F. होष्यति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अचूहवत्, Des. चुहूपति, Int. जोहूयते, जोहोति.

193. भी bhī, to fear, (भिभी.) (Pāṇ. VI. 1, 192, accent.)

This verb may shorten the final ईः i before strong terminations beginning with consonants in the special tenses. (Pāṇ. VI. 4, 115.)

P. 3. विभेति, 6. विभीतः or विभितः, 9. विभ्यति, I. 3. अविभेत्, 6. अविभीतं or अविभितं, 9. अविभयुः, O. विभीयात् or विभियात्, I. विभेतु ॥ Pf. विभाय or विभ-यांचकार (§ 326), I A. अभैषीति, F. भेष्यति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भापयते or भौपयते (see § 463, II. 18), Des. विभीषति, Int. वेभीयते, वेभेति.

194. ही *hr̥i*, to be ashamed. (Pâñ. vi. 1, 192, accent.)

P. 3. निहेति, 6. निहीतः; 9. निहियति (§ 110), I. अनिहेत, O. निहीयता, I. निहेतु ॥ Pf. 3. निहाय, 6. निहियतु; 9. निहियुः or निहयांचकार, I.A. अहैपीत, F. हेप्ति, P.F. हेता, B. हीयात् ॥ Pt. हीणः or हीतः (Pâñ. viii. 2, 56) ॥ Pass. हीयते, Caus. हेपयति, Aor. अनिहिपत्, Des. निहीयति, Int. नेहीयते.

195. पू *p̥i*, to fill, to guard.

This verb, and others in which final चूरि is preceded by a labial, changes the vowel into उर *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pâñ. vii. 1, 102.)

P. 1. पिपर्मि, 2. पिपर्षि, 3. पिपर्ति, 4. पिपूर्वैः, 5. पिपूर्णैः, 6. पिपूर्तैः, 7. पिपूर्मैः, 8. पिपूर्णैः, 9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्वै, 5. अपिपूर्णै, 6. अपिपूर्तै, 7. अपिपूर्मै, 8. अपिपूर्णै, 9. अपिपस्तः, O. पिपूर्यात्, I. 1. पिपराणि, 2. पिपूर्हि, 3. पिपर्तु, 4. पिपराव, 5. पिपूर्तै, 6. पिपूर्णै, 7. पिपराम, 8. पिपूर्तै, 9. पिपुरतु ॥ Pf. 1. पपार (ā), 2. पपरिष्य, 3. पपार, 4. पपरिच, 5. पपरथुः or पप्रथुः, 6. पपरतुः or पप्रतुः, 7. पपरिम, 8. पपर, 9. पपस्तः or पप्रुः (Pâñ. vii. 4, 11, 12), I.A. अपारीत, F. परिष्यति (i), P.F. परिता or परीता, B. पूर्णात् ॥ Pt. पूर्तः (Pâñ. viii. 2, 57), पूर्णैः, and पूरितः are referred to पूर् (§ 442, 7), Ger. पूर्वा, °पूर्णै ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपोपरत्, Des. पुपूर्वति or पिपरिष्यति (i), Int. पोपूर्यते, पापर्ति.

Several optional forms are derived from another root पू, with short चू. Thus, P. 3. पिपर्ति, 6. पिपूतः, 9. पिप्रति, I. 3. अपिपः, 6. अपिपूतां, 9. अपिपस्तः, O. पिपूर्यात् ॥ I.A. अपारीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रीयते (§ 481).

196. हा *hā*, to leave, (ओहाक्.)

Reduplicated verbs ending in आा (except the शु*ghu* verbs, see § 392 *) substitute ईि for आा before strong terminations beginning with consonants (Pâñ. vi. 4, 113). The verb हा*hā*, however, may also substitute इि (Pâñ. vi. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (i), 5. जहीयः (i), 6. जहीतः (i), 7. जहीमः (i), 8. जहीत (i), 9. जहति, I. 1. अजहां, 2. अजहात्, 3. अजहात्, 4. अजहीव (i), 9. अजहुः, O. जहात् (Pâñ. vi. 4, 118), I. 1. जहानि, 2. जहीहि (i) or जहाहि (Pâñ. vi. 4, 117), 3. जहातु, 4. जहाव, 5. जहीत (i), 6. जहीतां (i), 7. जहाम, 8. जहीत (i), 9. जहतु ॥ Pf. 1. जहौ, 2. जहिप or जहाथ, 3. जहौ, 4. जहिव, 5. जहथुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I.A. अहासीत्, F. हास्यति, P.F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pâñ. vii. 4, 43), °हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अहीयपत्, Des. निहासति, Int. नेहीयते.

197. चू *ri*, to go.

P. 3. इयर्ति, 6. इयूतः, 9. इय्रति, I. 3. ऐयः (or ऐयरत्), 6. ऐयूतां, 9. ऐयस्तः, O. इयूर्यात्, I. 1. इयराणि, 2. इयृहि, 3. इयर्तु, 4. इयराव, 5. इयूतां, 6. इयूतां, 7. इयराम, 8. इयूत, 9. इयृतु ॥ Pf. 1. आर, 2. आरिष्य, I.A. आरत्, 9. आरन् (§ 364), F. अरिष्यति, P.F. आता, B. अर्यात्.

II. Âtmane pada Verbs.

198. मा *mā*, to measure, (माड्.)

P. 1. मिमे, 2. मिमीघे, 3. मिमीते, 4. मिमीवहे, 5. मिमाये, 6. मिमाते, 7. मिमीमहे, 8. मिमीधे�,

9. अमिते, I. 1. अमिमि, 2. अमिमीषाः, 3. अमिमीत, 4. अमिमीवहि, 5. अमिमाणां, 6. अमिमातां, 7. अमिमीमहि, 8. अमिमीध्यं, 9. अमिमत, O. मिमीत, I. 1. मिमै, 2. मिमीध्य, 3. मिमीतां, 4. मिमावहे, 5. मिमाणां, 6. मिमातां, 7. मिमामहे, 8. मिमीध्यं, 9. मिमतां ॥ Pf. 1. ममे, 2. मनिषे, 3. ममे, 4. मनियहे, 5. ममाणे, 6. ममाते, 7. ममिमहे, 8. ममिध्ये, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासाणां, 6. अमासातां, 7. अमास्महि, 8. अमाध्यं, 9. अमासत, F. मास्यते, P. F. माता, B. मासोष ॥ Pt. मितः, Ger. मित्वा, °माय (not मीय, Pâñ. vi. 4, 69) ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmane pada Verbs.

199. भृ *bhṛi*, to carry, (दुभृत्.)

P. 1. विभर्नि, 2. विभर्णि, 3. विभर्ति, 4. विभृवः, 5. विभृयः, 6. विभृतः, 7. विभृमः, 8. विभृष, 9. विभ्रति, Âtm. 1. विभ्रे, 2. विभृपे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभृहः, Âtm. 3. अविभृत, 6. अविभ्रातां, 9. अविभ्रत, O. विभृयात, Âtm. विभ्रीत, I. 1. विभराणि, 2. विभृहि, 3. विभृतु ॥ Pf. 1. वभार (*ā*), 2. वभर्ण, 3. वभार, 4. विभृव (§ 334; Pâñ. vii. 2, 13) or विभरांचकार, I A. अभार्णित, Âtm. अभृत, F. भरिष्टति, P. F. भर्ता, B. भियात, Âtm. भृतीष ॥ Pt. भृतः ॥ Pass. भियते, Caus. भारयति, Des. बुभृष्टति, or विभरिष्टति, if it follows the Bhû class (Pâñ. vii. 2, 49), Int. वेक्षीयते, वर्भर्ति.

200. दा *dā*, to give, (दुदात्.)

The शु *ghu* verbs (§ 392 *) drop आ *a* before strong terminations, when other reduplicated verbs (see No. 196) change आ *a* to ई *ī*. (Pâñ. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दडः, 5. दत्यः, 6. दत्तः, 7. दत्तः, 8. दत्य, 9. ददति, Âtm. 1. ददे, 2. दत्से, 3. दत्ते, 4. दडहे, 5. ददाये, 6. ददाते, 7. दद्यहे, 8. दद्ये, 9. ददते, I. 1. अददां, 2. अददात, 3. अददात, 4. अदड, 5. अदत्त, 6. अदत्तां, 7. अदद्य, 8. अदत्त, 9. अदद्यु, Âtm. 1. अददि, 2. अदत्याः, 3. अदत्त, 4. अदह्यहि, 5. अददाणां, 6. अददातां, 7. अदद्यहि, 8. अदद्यु, 9. अददत, O. दद्यात, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pâñ. vi. 4, 119), 3. ददातु, 4. ददाव, 5. दत्तं, 6. दत्तां, 7. ददाम, 8. दत्त, 9. ददतु, Âtm. 1. दहै, 2. दात्स, 3. दत्तां, 4. ददावहै, 5. ददाणां, 6. ददातां, 7. ददामहै, 8. दद्यु, 9. ददतां ॥ Pf. 1. ददै, 2. ददिष्य or ददाय, 3. ददौ, 4. ददिव, 5. ददशुः, 6. ददतुः, 7. ददिम, 8. दद, 9. ददुः, Âtm. 1. ददे, 2. ददिषे, 3. ददै, 4. ददिवहे, 5. ददाये, 6. ददाते, 7. ददिमहे, 8. ददिध्ये, 9. ददिरे, II A. 1. अदां, 9. अदुः, Âtm. अदिष्यि (see p. 184), F. दास्यते, °ते, P. F. दाता, B. देयात, Âtm. दासोष ॥ Pt. दत्तः (§ 436), Ger. दत्ता, °दाय ॥ Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhd*, to place, (दुधात्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द; hence 2nd pers. dual Pres. धत्यः &c. (§ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निज् *nij*, to cleanse, (शिन्जिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. I. नेनेज्जिम्, 2. नेनेश्च, 3. नेनेक्ति, 9. नेनिज्जति, I. I. अनेनिज्जं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्जम्, 9. अनेनिजुः; O. नेनिज्जात्, I. I. नेनिज्जानि, 2. नेनिग्धि, 3. नेनेक् ॥ Pf. निनेज्, I A. अनैक्षीत् or II A. अनिजत्, F. नेनेश्चति, P. F. नेक्ता, B. निज्जात्, Âtm. निक्षीष्ट ॥ Caus. नेज्जयति, Aor. अनीनिजत्, Des. निनिष्वति, Int. नेनिज्यते, नेनेक्ति.

Rudh Class (Rudhādi, VII Class).

I. Parasmaipada and Âtmaneṣṭa Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रुध्यात्, I. रुणहु ॥ Pf. I. रुरोध, 2. रुरोधिय, 3. रुरोध, 7. रुरुधिम्, 9. रुरुधुः; IA. अरौत्सीत् or II A. अरुधत्, Âtm. अरुड, F. रोत्यति, P. F. रोद्वा, B. रुध्यात्, Âtm. रुसीष्ट ॥ Pt. रुडः, Ger. रुड्वा, °रुध् ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुधते, रोरुद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिष्युः)

P. I. शिनप्ति, 2. शिनश्च, 3. शिनेष्टि, 4. शिंष्वः, 5. शिंष्टः, 6. शिंष्टः, 7. शिंष्मः, 8. शिंष्ट, 9. शिंषंति, I. I. अशिनप्तं, 2. अशिनट्, 3. अशिनट्, 4. अशिंष्व, 5. अशिंष्ट, 6. अशिंष्टां, 7. अशिंष्म, 8. अशिंष्ट, 9. अशिंष्पन्, O. शिंष्पात्, I. I. शिनपाणि, 2. शिंष्टि (or शिंदि), 3. शिनहु ॥ Pf. शिशेष, II A. अशिष्पत्, F. शेष्यति, P. F. शेषा, B. शिष्पात् ॥ Pt. शिष्टः ॥ Pass. शिष्पते, Caus. शेषयति, Des. शिशिष्यति, Int. शेषिष्पते, शेषेष्टि.

205. हिंस् *hims*, to strike, (हिसि.)

P. हिनस्ति, I. I. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस, 5. अहिंसं, 6. अहिंसां, 7. अहिंसा, 8. अहिंसा, 9. अहिंसन्, O. हिंस्यात्, I. I. हिनसानि, 2. हिंधि, 3. हिनसु ॥ Pf. त्रिहिंस, I A. अहिंसीत्, F. हिंसिष्पति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अत्रिहिंसत्, Des. त्रिहिंसिष्पति, Int. त्रेहिंस्यते, जेहिंस्ति.

206. भंज् *bhanj*, to break, (भन्जो.)

P. भनक्ति, I. अभनक्, O. भंज्यात्, I. भनक् ॥ Pf. बभंज, I A. अभांक्षीत्, F. भंस्यति, P. F. भंक्ता, B. भञ्यात् ॥ Pt. भग्नः ॥ Pass. भञ्यते, Aor. अभंजनि or अभाजि (§ 407), Caus. भंजयति, Des. विभंज्यति, Int. बभंज्यते, बंभंक्ति.

207. अंज् *anj*, to anoint, (अंजूः)

P. अनक्ति, I. आनक्, O. अंज्यात्, I. अनक् ॥ Pf. आनंज, I A. आंजीत्, F. अंजिष्पति or अंस्यति, B. अञ्यात् ॥ Pt. अक्तः, Ger. अंजिता or अञ्जा or अञ्जा (Pāṇ. VI. 4, 32; § 438), °अञ्य ॥ Pass. अञ्यते, Aor. आंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजिष्पति.

208. तृह् *trih*, to kill, (तृह्.)

This verb inserts ये *ye* instead of या *ya* before weak terminations beginning with consonants.
(Pâñ. VII. 3, 92.)

P. I. तृणेषि, 2. तृणेष्यि, 3. तृणेष्टि, 4. तृंहः, 5. तृंदः, 6. तृंदः:, 7. तृंदः:, 8. तृंद, 9. तृंहति,
I. I. अतृणाहं, 2. अतृणेद, 3. अतृणेद, 4. अतृंह, 5. अतृंद, 6. अतृंदां, 7. अतृंद्य, 8. अतृंद, 9. अतृंहत्,
O. तृंसात्, I. I. तृणहानि, 2. तृंटि, 3. तृणेदु ॥ Pf. ततर्ह, I A. अतर्हीत् or अत्रष्टत्, F. तर्हिष्यति
or तस्यैति, P. F. तर्हिता or तर्हा, B. तृसात् ॥ Pt. तृदः ॥ Pass. तृद्यते, Aor. अतर्हि, Caus.
तर्हयति, Aor. अतर्हत् or अतीतृहत्, Des. तितर्हिष्यति or तित्रष्टति, Int. तरोतृद्यते, तरीतर्हि.

III. Âtmane pada Verbs.

209. इध् *indh*, to kindle, (निइध्यो.)

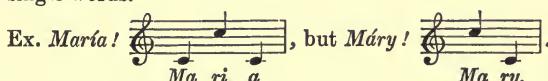
P. इङ्गे or इधे, I. ऐङ्ग or ऐंध, O. इधीत्, I. I. इनथै, 2. इंत्स, 3. इङ्गां or इंधां ॥ Pf.
इंधांचक्रे (or ईधे, Pâñ. I. 2, 6), I A. ऐंधिष्ठ, F. इंधिष्यते, P. F. इंधिता, B. इंधिष्यीष ॥
Pt. इङ्गः ॥ Pass. इध्यते, Caus. इंधयति, Des. इंदिधिष्यते.

A P P E N D I X II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyah*, tres, but *tribhíh*, tribus, and *trítíya*, tertius; at *émi*, I go, but *imáh*, we go; at *bódhámi*, I know, but *tuddámi*, I strike; at *vákta*, to speak, but *uktáh*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udáttā* and the *svarita*. The *udáttā* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudáttā*, i. e. without *udáttā*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudáttā*, immediately preceding an *udáttā* or *svarita* vowel, is sometimes called *anudáttatara* or *sannatara**. (Pán. I. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *uddita* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udātta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udātta* or original *svarita*, as phonetically *anudāttatara*. If the *anudātta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té àvardhanta*, they grew, *té* has the *udātta*, à the *anudātta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *té'vardhanta*. Similarly, *sruchí+iva* become *sruchīva*; *trí+àmbakam* become *tryàmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *uddita* is never indicated at all, but only the *svarita*, (whether original or dependent,) is indicated.

and the *anudāttatara* (*sannatara*), i. e. the *anudātta* immediately preceding an *udātta* or *svarita* syllable. The sign of the *svarita* is $\frac{1}{2}$, that of the *anudāttatara* is $\frac{1}{3}$.

Whenever we find a syllable marked by —, the sign of the *anudāttatara*, we know that the next syllable, if left without any mark, is *uddātta*; if marked by $\frac{1}{2}$, it is *svarita*. Hence अ॒नि॑ः is *anudātta*, क॒र्मा॑ः is *kāmād*.

A monosyllabic word, if *udātta*, has no mark at all. Ex. एवं एवं

A monosyllabic word, if *uudita*, has no mark at all. EX. 4. *yāñ*, *j̄ nu*. A monosyllabic word, if *uudita*, is marked like this. EX. 5. *uudita*.

A monosyllabic word, if *anudatta*, is marked by —. Ex. ४. vāḥ, ५. nān.

A monosyllabic word, if *svarita*, is marked by $\overline{\text{—}}$. Ex. खः *svah*

§ 5. As a general rule every word has but one syllable either *udātta* or *svarita*, the rest of the syllables being *anudātta*. Any syllable may have the accent. But if an *udātta* syllable is followed by an *anudātta* syllable, its *anudātta* is changed into what is called the dependent *svarita*. Ex. अग्निना॑ agnīnd. Here अ॒ग ag, originally *anudātta*, is pronounced and marked as *anudāttatara*; नि॑ ni is *udātta*, and is therefore without any mark; ना॑ nā, originally *anudātta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudāttatara*. Both may be treated as *anudātta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudāttā* syllables, they have all to be marked by the sign of *anudāttātara*. Ex. आमृचानः āpnuvánah; ह्रदय्या hridayyád.

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§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit :

1. A word consisting of one syllable which has the *udātta*, is called *udātta*. Ex. यः *yáḥ*, नु *nú*, कं *kám*.
 2. A word which has the *udātta* on the last syllable, is called *antodātta*. Ex. अग्निः *agnīḥ*, जनिता *janitā*.
 3. A word which has the *udātta* on the first syllable, is called *ādyudātta*. Ex. इन्द्रः *índrāḥ*, होता *hótā*.
 4. A word which has the *udātta* on the middle syllable, is called *madhyodātta*. Ex. अग्निन् *agninā*, अग्निभिः *agnibhiḥ*.
 5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्व *kvā*, स्वः *svāḥ*.
 6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्यया *hridayyāyā*.

8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वर्णे *svārṇe*.

9. A word without *udātta* or *svarita*, is called *sarvānudātta*. Ex. चः *vah*, नः *nah*.

10. A word with two *udātta* syllables, is called *dvirudātta*; बृहस्पतिः *bṛhaspatiḥ*. Here the first syllable is *udātta*, and is therefore not marked at all. The second syllable is *anudātta*, and according to rule would become *svarita*. But as the next syllable is *udātta* again, the *anudātta* becomes *anudāttatara*, and is marked accordingly. The third syllable is *udātta*, and the last, originally *anudātta*, becomes *svarita*.

In मित्रावरुणौ *mitraváruṇau*, the first syllable is *anudātta*, but becomes *anudāttatara*, because an *udātta* follows. The second syllable is *udātta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudātta*, becomes *svarita*, because it follows an *udātta*. The last syllable is *anudātta* and, as nothing follows, is left without a mark.

11. A word with three *udātta* syllables, is called *trirudātta*; इंद्रादृहस्पती *indrādṛbṛhaspati*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udātta* is followed by a word beginning with an *anudātta* syllable, the *anudātta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yáḥ* + *chā*, become यश्च *yáśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udātta*.

If a word ending in an *anudātta* is followed by a word beginning with an *udātta* or *svarita*, the *anudātta* becomes *anudāttatara*. Ex. अजनन्यत् *ájanayat* + त् *tám* become अजनन्यत् *ájanayat* *tám*.

If a word ending in a *svarita*, which replaces an original *anudātta*, is followed by another word having the *udātta* on the first syllable, the general rule requires the *svarita*, being originally an *anudātta*, to become *anudāttatara*, so that we have to write यश्च तत् *yáś cha tát*. Here we see that यः *yáḥ* has the *udātta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudāttatara*. As च *cha* has the *anudāttatara*, we see that it was originally *anudātta*, and became *anudāttatara*, because the next syllable तत् *tát* has the *udātta*, which need not be marked.

If instead of तत् *tát*, which has the *udātta*, we put सः *hyāḥ*, which has the *svarita*, we should have to write यश्च सः *yáś cha hyāḥ*, the sign of the *svarita* on सः *hyāḥ* showing first, that सः *hyāḥ* cannot be *udātta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudātta*, for in that case it could not be preceded by an *anudāttatara*.

If an original *svarita* follows after a final *udātta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्षि *ātmā* + *kvā* (Rv. I. 164, 4). Only, if an *udātta* followed after क्षि *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudāttatara*.

If a word such as अरुणयुग्मः *arunayúgbhiḥ*, having the *udātta* on *yúg*, stands by itself, it must have the *anudāttatara* sign, not only under अ *a*, which immediately precedes the *udātta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udātta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudāttatara* mark; अग्निररुणयुग्मः *agnír arunayúgbhiḥ*.

If instead of अग्निः: *agniḥ* we put इंद्रः *índram*, which has the dependent *svarita* on the last, *udātta* on the first syllable, then we write इंद्रमरुण्युग्भिः: *índram aruṇayúgbhiḥ*, because there is no necessity for marking the *anudātta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udātta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्^१ *kvū*, which has the original *svarita*, is followed by त्^२ *tátra*, we could not write either क्^१ त्^२ or क्^१ ता^२. In the former case we should lose the *anudáttatara* required before every *udātta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropped, क्^१ *kva* would be taken for an *anuddātta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudáttatara* marks*, क्^१ त्^२, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tátra* is *udātta*. Ex. उक्ये + उपः become उक्ये१मुपः; सः + अव become स१त्वे२ (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anuddattatara* is marked both beneath the vowel and the numeral. Thus Rv. i. 105, 7, आथः + वृक्तः become आथो३वृक्तः. Rv. i. 157, 6, रत्या + रत्येभिः = रत्या३रत्येभिः†.

Rv. x. 116, 7. पक्षः + अऽहि + इऽद्रु become पक्षोऽऽहिंद्रु. Here *kvō* and 'ddhīn have the *svarita*, the first is marked by पक्षोऽ, the second by ऽऽहिं.

Rv. x. 144, 4. यः + स्वः: become ये उऽस्वैः†. This sinking of the voice, as here indicated, from the highest svarita to the lowest anuddāttatara pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

- Udátta+udátta=udátta* (Prât. 197). Ex. जुपाणा + उप = जुपाणोप् *jusháṇḍ+úpa=jusháṇópa*. अप्सु + आ = अप्सा *apsú+á=apsvá*.
 - Udátta+anudátta=udátta*. Ex. आ + इहि = रहि *d+ihi=éhi*. See exception b.
 - Anudátta+anudátta=anudátta* (Prât. 198). Ex. मधु + उदकं = मधूदकं *mádhū+udakam=mádhúdakam*. प्रति + अदीश्वरं = प्रत्यदीश्वरं *prati+adriśran=pratyadriśran*.
 - Anudátta+udátta=udátta*. Ex. इंद्र + आ = इंद्रा *índra+á=índrá*. भेहि + अधितं = धेह्याक्षितं *dhehi+ákshitam=dhehyákshitam*.
 - Svarita+udátta=udátta*. Ex. क्ल + इत् = क्लेत् *kvā+ít=kvét*. अद्यूते + अवसे = अद्यूते अवसे *adyútyē+ávase=adyútyé+vase* (Rv. I. 112, 24).
 - Svarita+anudátta=svarita*. Ex. क्ल + इव = क्लेव *kvā+iva=kvēva*. क्ल + इदानीं = क्लेदानीं *kvā+idánim=kvēdánim* (Rv. I. 35, 7).

There are, however, some exceptions:

- a. If *uddātta* i coalesces with *anudātta* i, the long i takes *svarita* (Prāt. 188, 199). Ex. सृचि + इव = सृचीव *sručī+iva=sručīva*. If, however, the first or second i is long, the contraction takes *uddātta*. Ex. हि + हि = हीं *hī+im=hīm* (Rv. x. 45, 4).

b. If an *uddātta* vowel becomes semivowel before an *anudātta* vowel, the *anudātta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इंद्र = योना न्विंद्र *yōja+nū+indra=yōjā*

* Some MSS. write क्वृत्तव.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudāttara* and *svarita*. In this case we should have to write रथ्या राथ्येभः. But the fact is that in *rāthyebhīk* the first syllable has the *udātta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

nvīndra. ए॒व + हि + अ॒स्य = ए॒वा अ॒स्य *evá+hí+asya=evā hyāsyā* (Rv. I. 8, 8).
Also, न॒दी *nadī*, plur. न॒द्याः *nadyāḥ*, but gen. sing. न॒द्याः *nadyāḥ*, because in the former the termination is originally *anudātta*, in the latter *udātta*.

- c. If an *udātta e* or *o* coalesces with an (elided) *anudātta a*, it takes *svarita* (Prāt. 188).
Ex. ते॑ + अ॒वर्धन्ते॒ = ते॑अ॒वर्धन्ते॒ *tē+avardhanta=tē'vardhanta*.

According to Māṇḍūkeya all *udātta* vowels coalescing with another *anudātta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshikasūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Praśliṣṭa*, the accent of two vowels united into one (*samāveśa, ekibhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyāñjana*, the *svarita*, replacing an *anudātta*, if separated by consonants from the preceding *udātta*. Ex. अ॒ग्निन॒मीऽन्ते॑ *agním īlē*.
5. *Vaivṛitta* (or *pādavṛitta*), the *svarita*, replacing an *anudātta*, if separated by an hiatus from the preceding *udātta* (Prāt. 204). Ex. य॑ इ॒द्र् या॑ *indrā**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kshaipra* is said to be identical (Vāj. Prāt. I. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udātta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyāñjana* and the *vaivṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyāñjana* is called *tairovirāma*. Ex. गो॒पतौ॑ *gó'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udātta*, and the second half beginning with an *udātta*, the *svarita* is called *tāthābhāvya*. Ex. तनू॒उ॒नपात्॑. Here *ta* is *udātta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udātta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāvya* is not mentioned in the first Prātiśākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asavīnhitāv* instead of *svasavīnhitāv*; Weber, Ind. Stud. vol. IV. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udātta* and *svarita* in the Satapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhyā (187 seq.), the *udātta* is high, the *anudātta* low; of the *svarita* one portion is higher than *udātta*, the rest like *udātta*, except if an *udātta* or *svarita* follows, in which case the voice sinks down to the *anudātta* pitch. This sinking down is called *kampa*, shaking. All *anudātta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udātta* pitch (195), except the last, which is followed again by either *udātta* or *svarita*, and takes the low pitch of *anudātta* (196). This pronunciation of *anudātta* syllables with *udātta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudāttata* pitch being recognized in the Prātiśākhyā) which in their relative position may be represented by



anudātta, udātta, svarita, prachaya.

Thus in माद्यस्त् स्वरे mādāyasya svārṇare, मा mā is *anudātta*, द् da is *udātta*, या ya is *svarita*, स्त् sva is *anudātta*, स्वर् svār is *svarita*, रे re, ने ne, both *anudātta*, but pronounced like *udātta*.



In अदध्रप्रमतिवैसिष्ठः ádabdhapramatir vásishṭhah, अ a is *udātta*, द्वऽ dab is *svarita*, ध्रप्रम dhabrama are *anudātta*, but pronounced like *udātta*, वि ti is *anudātta*, वा va is *udātta*, सिष् sish is *svarita*, तः ṛhah is *anudātta*, but pronounced as *udātta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhyā with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *udātta* is high, the *anudātta* low, but the *svarita* is half high and half low, and the *anudāttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekaśruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudātta* is c, the *udātta* would be d, and the *svarita* would rise to e. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udātta* and the *anudāttas* if pronounced with *prachaya svara*.

preceding a new *udātta* or *svarita*, is lower than *anudātta*, and hence called *sannatara* or, by the commentators, *anudāttatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traisvaryāpavāda*), and might therefore be intended for mere monotonous *recitative**.

* It is commonly used as synonymous with *prachita*; e.g. *udāttamayam prachitam ekaśruti paryāyah*, Vāj. Prāt. iv. 138.

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 मति *mati*, thought, 230.
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 मांस *māṁsa*, meat, 214.
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- रुज् *ruj*, disease, 161.
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 °वाह् -vāh, carrying, 208.
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 विविक्ष् *viviksh*, wishing to enter, 174.
 विग् *viś*, entering, 174.
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 विश्वराज् *viśvarāj*, universal monarch, 162.
 विश्वसृज् *viśvasrij*, creator, 162.
 विष् *vish*, ordure, 174.
 विष्वच् *vishvach*, all-pervading, 181.
 वृष्टलू॑ *vrikshalū*, tree-hewer, 222.
 वृश्च *vriśch*, cutting, 159.
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 शकृत् *śakrit*, ordure, 214.
 शंखधमा॑ *śāṅkhadhmā*, shell-blower, 239.
 शासत् *śāsat*, commanding, 184.
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 दै *dai*, to protect, 85.
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स्तु *stu*, to praise, 170.
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स्तृ *stri*, to cover, 156.
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